WHOLENESS IN MISSION : A DISCUSSION OF THE MISSION OF THE CHURCH IN AMERICAN SAMOA IN THE LIGHT OF THE THEOLOGICAL WRITINGS OF J.C. HOCKENDIJK, J.V. TAYLOR AND D.T. NILES

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A Thesis Submitted for the Degree of MPhil
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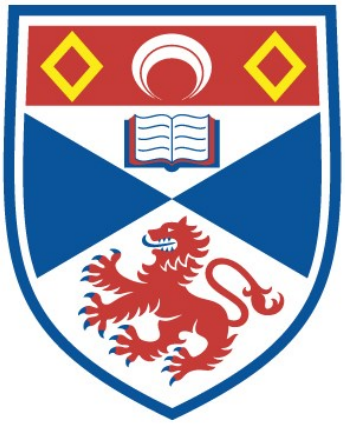

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W H O L E N E S S I N M I S S I O N:

A discussion of the mission of the Church in American Samoa in the light of the theological writings of J.C. Hoekendijk, J.V. Taylor and D.T. Niles.

Being a thesis presented by Falelua T. Lafitaga, B.D., to the University of St. Andrews in application for the degree of Master of Philosophy.

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ABSTRACT

In a situation of social change, traditional structures of the Church no longer perform their original functions. A re-definition of the mission of the Church and a reformulation of its missionary strategy is necessary.

The Church cannot, however, find what forms it should take simply through the analysis of modern society. The true answer can only come from an understanding of what God has done and is doing in and for the world and from a consideration of the unique commission and ministry of the universal Church.

The theological writings of Hoekendijk, Taylor and Niles deal with these problems. Hoekendijk endorses the insoluble union of the church and mission. Mission, in his view, is the very essence of the church. The church, therefore, is the function of the apostolate at any place and in all situations.

According to Taylor's analysis, the church cannot participate in mission without the power of the Creator Spirit. The Spirit is always central; he goes before the church; he creates in the church power and clarity; he makes the church become the missionary church.

D.T. Niles relates these universal theological truths to the situation of a younger church. In particular, he discusses the mission of a younger church in terms of its self-hood in relation both to the church's mission in its own location and in the missionary enterprise.

For Hoekendijk, Taylor and Niles, the church is not just a matter of private religion with no significance for emerging structures. Its task is not simply to propagate a particular religion as the 'home' for certain individuals, but to seek to

address all dimensions of life. What is true for the church in general is also true for the life of a younger Church such as the Congregational Christian Church in American Samoa.

On the basis of these theological insights we can say that the Church in American Samoa must always be the missionary Church in all times and in all situations. The Church should include all dimensions of modern society in defining its mission. The discussion of the new understanding of the mission of the Church and of missionary strategy does not imply fundamental change in the life of the Church. The missionary awareness of the Church must be re-awakened and stimulated in the light of such insights as those of Hoekendijk, of Taylor, and of Niles. In practical terms, this implies a rethinking of the mission of the Church in society and its involvement in the missionary movement. This ensures the participation of the whole Church, both ministers and laity. Finally, the structure and organization of the Church should correspond to the nature of the Church's existence in society and in the world.

CERTIFICATE

I certify that Rev. Falelua T. Lafitaga has fulfilled the conditions of the resolution of the University Court, 1970, No.3, and that he is qualified to submit this thesis in application for the degree of Master of Philosophy.

DECLARATION

I hereby declare that the following thesis is based on the results of research carried out by myself, that it is my own composition and that it has not previously been presented for a higher degree. The research was carried out at the University of St. Andrews under the supervision of Rev. Steven G. Mackie.

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ACKNOWLEDGEMENTS

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To Mrs. Marshall of St. Andrews I wish to express my gratitude for typing the whole of this thesis for both speed and accuracy.

My greatest debt of gratitude is to the Rev. Steven G. Mackie, M.A., B.D., of St. Mary's College, who taught me much, and without whose friendship, patience and encouragement this work would not have been completed.

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INTRODUCTION

The situation of the Church in relation to rapid social change is often like that of a Samoan audience watching a movie. People in a public movie theatre see films that have been censored by a committee appointed by the government. The committee's task is to remove all scenes of 'immorality' and 'violence'; but the definition of these is so broad that when the film is joined together again great gaps are left in the dialogue and story. The audience watching this hopelessly patched-up result of the censors' work sees only disconnected snatches of action. It observes the developing tensions and the mounting struggle between individuals and groups, but there is no continuity and little meaning. It is fascinated and amazed, but not enlightened. In the same way the Church today is frequently the spectator of an exciting, fast-moving society which only mystifies it and frustrates its desire for understanding.

At a time when all traditional institutions of society are being widely questioned, the existence of the Church cannot remain unchallenged. Chief of the aspects which are challenged is the mission of the Church. Ministers, laymen and theological students are asking searching questions about the ministry itself and about the mission of the Church. Why is it that today the Church seems to be so static, whereas in former days the Church was the dynamic force behind all changes? Why is it that social change is forcing the Church to renew its thinking about society, whereas in in earlier day it was the Church which led people to break away from traditional conceptions of life?

It is a characteristic also of such new situations that people find themselves confused and perplexed. On the one hand, changes as a result of outside influences have helped them in many ways. But, on the other hand, these changes have at the same time led them to face many problems.

The frustration of younger ministers and lay people has stimulated the writer to conduct this study in order to search for a new understanding of the Church's mission in this time of immense change. One thing is clear. The Church lives in a period of accelerating change with a static understanding of its mission. Our doctrines have come to us from the period of the early missionary establishment and are infected with the ideology of preservation and permanance. They are almost entirely oriented to the past, deriving their authority from one or another classical period, from an alleged resemblance to some earlier form of church life, or from a theory of historical continuity. But this will no longer suffice. A Church whose life is defined and shaped by what God is doing now cannot be imprisoned in such antiquated specifications. It must allow itself to be broken and re-shaped continuously by God's continuous action.

This thesis attempts to provide the Church with theological insights concerning its existence as the Church in the new Samoan society. It consists of three parts: (i) a call for change; (ii) a proposed theological basis; and (iii) suggestions for a missionary ecclesiology.

A word needs to be said concerning this division. We cannot relate the significance of any modern theology of mission to the situation of the Church in American Samoa unless we know first what the situation really is. Part One, therefore, is

concerned with the analysis of contemporary Samoan society. It discusses the changes, new developments and new involvement, and their impact upon the traditional structure. It also points to the fact that the traditional missionary strategies of the Church are called into question as a result. At the same time, it explores the areas which need the urgent mission of the Church. Inevitably, this part indicates that the Church cannot continue with its traditional missionary strategies because they have been proved inadequate.

Part Two discusses recent theological thinking concerning the mission of the church as a whole with reference to the writings of Hoekendijk, Taylor and Niles. It explains the meaning of the church's existence at any particular place and in all times. The writer has come to two basic convictions as a result of this research. The first of these is that a younger Church like that in American Samoa must be a missionary Church. The second conviction is that the mission of the church must ultimately be discussed in terms of the service and formation of all members of the Body of Christ, clergy and laity alike. Part Two shows that a church is a missionary church not only in its own location but also in terms of its involvement in the missionary movement.

Part Three attempts to define the existence of the Church in American Samoa in the light of the theological insights gathered from Part Two. At the same time it tries to describe these theological insights in terms of concrete situations so that they can be related to the life of the local Church. This involves the examination of (i) the service of the missionary Church, (ii) the participation of the whole Church, and (iii) the missionary structures for the Church's mission. Attached to this part are a series of recommendations for changing the

structures of the Church in relation to its purpose. These are also meant to safeguard the Church against institutionalism. The recommendations also serve as the conclusion to the whole thesis.

The setting of this study is limited to the Congregational Christian Church in American Samoa. There is practically no comprehensive study of the ministry of the Congregational Christian Church in relation to other churches in American Samoa. It is hoped therefore that this study will serve to urge people of the same interest to take up a comparative study of the mission of the Churches in American Samoa and in the South Pacific.

PART ONE

THE CALL FOR CHANGE

Introduction

Chapter 1: Social Organization

Chapter 2: The New Samoan Situation and the Areas of the Church's Mission

Chapter 3: The Problems and Promises for the Church

Conclusion

INTRODUCTION

If one were to select one word to describe the new situation in which the Church finds herself involved in American Samoa today, it would be 'change'. The old landmarks are being left behind. The traditional social structure that the Church took seriously (for her one-man-structure) during the missionary establishment is also changing and decreasing; new leadership styles are a common feature of the new Samoan society. There seems nothing today which is not questioned; all traditional authority and power systems are challenged.

If this is true of society today, should it not also be true of the Church? If this is true of the men and women who make up the Church, must it not also be true for the pastors? The Church was in the past an integral part of society. In the meantime, however, new structures, new authority systems and new leadership styles have emerged. This seems to be causing disintegration of the Church and society. In other words, society changes but the Church remains unchanged.

Because of this, the Church appears to be the most unprepared and ill-shaped institution in the midst of the new Samoan society. The young pastors in particular find it difficult to be sure of their bearings.

This is the opposite situation to what was true of the Church in the past. During the period of the missionary establishment, a pastor was the most useful all-rounder in the community. He was a familiar figure in all parts of the community; he could read and write, he could counsel people in their problems, he could remind them of their duties, and he could lead their prayers for deliverance from plague, drought

and fearful acts of God. And, therefore, people understood and respected his job - to be a man of God.

Today fewer and fewer people know why he is there. People seek help from experts - doctors, educators, lawyers, managers and so on - which is freely available to all. In effect this means that, on the one hand, the pastor's influence is increasingly confined to the spiritual realm; on the other hand, the Church's worship has become a life style for the minority (for those who want to go to Church).

But the Church's worship should not just be a matter of private religion with no real significance for society as a whole. It is imperative that the Church should remain relevant to all dimensions of life in presenting her message.

It is the purpose of this discussion to analyse the new situation so that the Church can realize her new missionary tasks within it. An attempt is made to testify to the active participation of 'Church members' in all the structures of the new Samoan society. It is from this perspective that we must start calling for change concerning both the Church's missionary mandate and her structure.

CHAPTER ONE

SOCIAL ORGANIZATION

The discussion of a single social structure would not clearly define the chieftain system or the traditional structure of the Church and society during her establishment in the Samoan community. Therefore the detailed treatment of this aspect will analyse the family and village organizations.

It will be noticed in the discussion that the chieftain system in society was a unifying force that functionally sustained the validity of the family and village organizations. In a similar manner, the Church was well protected and supported in the Samoan community because of the strength of the chieftain system. This is to say that the Church depended on the power of the chieftain system or the traditional authority for support and maintenance.

With the existence of new structures and new organizations in society, however, the chieftain system or traditional structure tends to break down; one way this is seen is that the traditional authority has been decreased in power and control. Inevitably, then, the Church's ministry and mission are also called in question.

This chapter, therefore, is divided in such a way as to discuss this period of transitional change. The first part examines the traditional structure and its significance for the Church's establishment, as clearly seen in the family and village organizations. The second part discusses social change and its impact on both traditional authority and the Church. An attempt is made at this point to convince the Church that the traditional structure and pattern are inadequate for the Church's participation in God's mission in

American Samoa today.

A. TRADITIONAL

1. Family

The family was the basic unit of social life in Samoan society. The family, by Samoan reckoning, was not limited to the biological group of parents and children and children's children. It was broad-based in character, and consisted of the so-called aiga-potopoto or extended family, which included parents and children, uncles and aunts, cousins and so on.

At the head of each family was a chief, a man whose authority extended over all members in the performance of domestic tasks, in going out and coming in, and in the maintenance of orderly relations with other families.

To maintain this one-man structure in the family organization, the chief controlled the family social system by supervising the recruitment of household members, possessing power to expel anyone who, by refusing to obey and submit to his authority, threatened the unity of the group. On the other hand, a member of a household would nearly always have several alternative places in which to reside, but shifting residence for personal interest was seldom permitted, because all members had to live within their chief's jurisdiction.

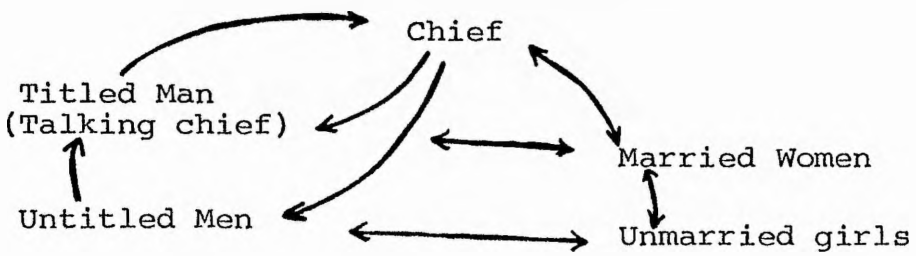
In matters of subsistence, the chief allotted daily duties to all members of the family and had the authority to organize and control his household in its use of land. This is to say that the family resources - labour and income - were under his direction. In other words, the chief's duty was to see that the standard of self-sufficiency was met, and the extent to which he succeeded in this was an important index of his reputation as a leader and overseer.

To ensure harmony among his people, he would consult them and consider their separate interests, but usually he was responsible for final decisions. Grattan sums this up when he comments on how the chief's authority was exercised in the family by means of family council. To quote:

> Such an assembly to discuss family affairs is not merely a duty on the part of the members of the family, but is a right which is jealously guarded, and the matai risks the dissatisfaction and displeasure and the possibility (in modern times) of a subsequent complaint to the Department of (Samoan) Affairs on the part of anyone to whom he does not extend the opportunity of attending such a meeting or of being represented ... A matai, dealing with family matters of importance, will consider it prudent to report to or consult with the members of his family; so also a representative of the village approached on important matters affecting the village will wish to consult with and secure the agreement of his fellow chiefs and orators, who, being the representatives of their families in the fono, are entitled after discussion to commit their families to a course of action.[1]

Obviously then, the chief was always the head and acted as the family representative. The people therein were subject to and participated under his acknowledged leadership (see below).

Diagram 1: Extended Family



There are several points to be noted from the discussion of the traditional structure in the family organization: (i) the maintenance of the social structure in the family rested

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1. F.J.H. Grattan, An Introduction to Samoan Custom, Apia, Samoa Printing Company, 1948, pp.10-11, 22.

on the chief's authority concerning all matters; (ii) the chief's responsibilities and his position of rank determined the system or the pattern of behaviour in the family; (iii) the chief was deserving of respect and honour.

2. Village

Topographically, a village occupied a fixed area of land usually bounded by natural features, such as streams, mountains, capes, and bays or erected stone walls. It was the home of a group of families. The scope here, however, was wider and larger than that of the family, dealing with more people and more responsibilities.

Socially, it was a unit embraced by a common faa-lupega, the traditional formula which contained all the ranks and orders within the village. This formula pertained especially to the principal chiefs, stating their relationship to the broader royal lineages of Samoa.

For its stability and continuity, and for the establishment of its organization, a Samoan village depended largely upon the chieftain system which was the whole leadership structure in the village.[1]

This structure was of two orders: the chiefs (alii) and the orators or talking chiefs (tulafale). On the same hierarchical level, the chief was the exalted, ceremonious, supernaturally tinged, ultimately powerful and responsible leader. The talking chief, on the other hand, was a titled man who spoke on behalf of the chief. He was the steward, advisor and

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1. A full discussion of the Samoan leadership structure is given by Keesing and Keesing in their book Elite Communication in Samoa, Stanford University, California, 1973, pp.16-23. See also pp.39 ff.

executive to the chief and his adherent group and the storehouse for memories and traditions, the custodian of group knowledge, the lawyer-like manipulator of words. Contrary to much popular thought as to the role of a 'chief', such a leader in Samoa was no mere figurehead. He had to manage and direct the affairs of his adherent group relating to land tenure and use, work effort, marriages and other crises, negotiation with other groups, and many other problems of importance concerning which his followers shared responsibilities. A higher chief was also caught up in a maze of ceremonious activities on behalf of the authority and dignity of his title and his group.

The orator or talking chief, while also providing leadership in practical matters for his immediate adherents, served as an aide to the chief or chiefs with whom his title was associated. Moreover, the talking chief had to acquire a knowledge of lore, for the satisfaction of his chief and his audience was dependent upon the richness, precision and fluency of his allusions to legends, proverbs and genealogies. The chief only sat back, looking dignified, receiving the tokens and gestures of respect.

Hierarchies of both chiefs and talking chiefs ranged from minor titleholders, whose influence barely went beyond their household and the lowest rungs of the village council, to the exalted or royal titleholders overarching the greatest kinship and district alignments.

The point to be made here is that in the pre-missionary and the early post-missionary periods, the chieftain system carried both the leadership structure and functions, and so became a nucleus of high authority. George Turner, in his most celebrated and revealing study of pre-Christian Samoa in

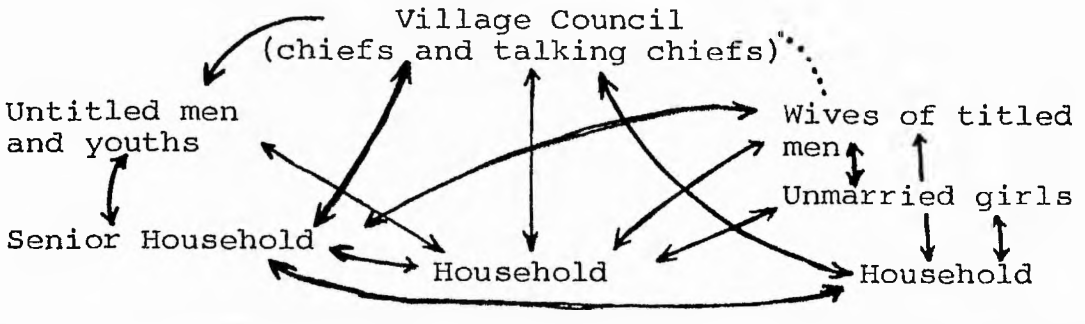
his book, Samoa: A Hundred Years Ago and Long Before, sums this up:

> A hurried glance from a European standpoint has caused many passing visitors to conclude that the Samoans had nothing whatever in the shape of any islands of the group, you hardly discern anything but one uninterrupted mass of bush and vegetation from the beach to the top of mountains ... It is not until you have landed, lived among the people, and for years closely inspected their movements, that you can form a correct opinion of the exact state of affairs; that the Samoans have had but one dialect and free intercourse with each other all over the group is proof positive that there must have long existed there some form of government. A good deal of order was maintained by the union of two things, viz. civil power and superstitious fears. As to the first of those, their government had and still has more of the patriarchical and democratic in it than of the monarchical.[1]

Everyday life revolved around the chiefs and talking chiefs who were everything to the community. They were the sole directing and legislative body in all matters.

Stated differently, the whole of Samoan social organization revolved around the maintenance of the chieftain system. In the family, for example, the chief was in supreme control and the participation of the household members under his guidance. In the village organization, on the other hand, this same structure was channelled between chiefs and talking chiefs whom all other village groups were called to obey and honour as shown in diagram two.

Diagram 2: Channels of Authority - Responsibility in Village Organization



1. G. Turner, Samoa A Hundred Years Ago and Long Before, Macmillan and Co., London, 1837, pp.172-173.

All other social organizations were described within the context of maintaining the chieftain system. Nevertheless, the structure, as described above, accorded authority, dignity and honour, as well as expected roles to certain people.

Ultimately, it must be concluded from the above discussion of the chieftain system in the pre-missionary and the early post-missionary periods that (i) the maintaining authority was the chieftain structure; (ii) the unifying force in maintaining the system was loyalty and devotion; (iii) the family and village organizations were always the places for channelling of communication and authority-responsibility in society.

3. The Significance of the Chieftain system for the Church's Establishment

Such was the situation when the first significant missionary establishment took place in 1830. In that year the London Missionary Society pioneer, John Williams, arrived and began his work. Williams' reception was far from hostile; he was immediately adopted by the faction then in power, accorded the high honours due a great teacher and assisted in his mission. The Church then took this communal corporation seriously and that finally led to the success of her missionary activities. Goodall, in his attempt to identify the facts that contributed to the great success of the Church in Samoa in its early stage, put the issue thus:

> A second consideration bearing on the cohesion of the Church and its strength in indigenous leadership arose from the nature of the 'mass movement' which followed the introduction of Christianity into the islands ... It was not a case of a minority, however large, refashioning its corporate life within a social context radically unaffected by the change ... the immediate transformation in the religious insights and ethical standards of the people as a whole might seem almost too slight to measure; but the turning-point was reached by a

community, not merely by individuals.[1]

Here, Goodall distinguishes this process from anything which happened in connexion with mass movements in East Asia. In Samoa, Goodall states, the community affected was coterminous with the whole population. The point that needs to be made here is that the chieftain system or the traditional structure - chiefs and talking chiefs - was the main unifying force which bound the individuals concertedly in the community.

The missionaries found this fundamental pattern of Samoan society extremely helpful to the Church, and for this reason they left it comparatively undisturbed. Goodall continues:

> A cleansing process was, of course, initiated by which practices alien to the Gospel were gradually eradicated, but the patriarchical structure of society remained and the chiefs continued to exercise their authority ... Within this homogeneous, stable, community life there emerged a church which was more of the 'parish' than the 'gathered' type. In the same setting there gradually took place a change in community leadership which had an immense effect upon the indigenous ministry of the church, its status, and strength. This was the enlargement of the pastors' authority over the general community, with a corresponding diminution of the chiefs' supremacy ... Meanwhile ... pastors became the more significant leaders of the local community, until in the eyes of the people the rank of chieftainship became secondary to pastoral status.[2]

This was clearly demonstrated. The Church duplicated the traditional structures and leadership styles. Because of the chieftain system in which the Church had herself engaged, the Church was getting along very well with society.

This is simply saying that the Church was herself an integral part of a single social structure in the Samoan

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1. N. Goodall, A History of London Missionary Society, 1895-1945, Oxford University Press, London, 1945, pp. 365 ff.

2. N. Goodall, ibid, p.366.

situation. The traditional structure had provided the Church with authority; the outcome being that the Church and society then in turn supported each other.

More will be said about this issue from the viewpoint of the mission station approach in the discussion of the church's structure in chapter three. At this point, suffice it to say that the Church, supported by the traditional system, was at its strongest and most radical.[1]

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1. Commenting on the Church making radical changes, Oliver said: "The rituals and cosmogony of the new religion were promptly incorporated into the native system, the Christian God occupying a high position in the supernatural hierarchy; and before many years Samoan converts were spreading the Gospel elsewhere ... The Church was able to outlaw a few pagan customs, such as the ceremonial defloration of brides, and to add new customs, such as observance of the Sabbath ... In Samoa, the mission teachers simply replaced native priests in the new system, and the chiefs, formerly the families' intercessors with supernatural forces, simply became deacons in village churches. Ultimately, the congregations developed into peculiarly Samoan native-church organizations, possessing many twists in doctrine and practices."

   I.D. Oliver, The Pacific Islands (Revised Edition), The University of Hawaii Press, 1975, pp.210 ff.

B. MODERN

A thorough study of the new Samoan society will be given in the next chapter. The concern of the latter part of chapter one, however, will be the consideration of the social changes under the following headings: travel and mobility; the emergence of new structures; and the new source of authority. Attention will also be given to the impact of social change on both the traditional authority and the Church.

1. Social Change

The term 'social change' can hardly be defined. However, it can be understood from what Hugo Reading defines as change in social structure or culture over a space of time.[1]

In the light of the definition referred to above, Samoan social organizations of the pre-missionary and early post-missionary periods were different from those of the present day. In the course of time, Samoan social organizations have undergone major changes which have been brought about in particular by contacts with the outside world.[2]

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1. H.Reading, A Dictionary of the Social Sciences, 1976, p.33.

2. Europeans had been active in many parts of the Pacific since the end of the 19th century. The London Missionary Society had begun work in Tahiti in 1797 and in Samoa in 1830 which finally resulted in a mass conversion through chiefs. During this period commercial intercourse developed between the Pacific Islands and outsiders. For example, diving for pearl-shell was carried on in the Tuamotus, and trading was established in the other islands. Above all, the whaling vessels from England, the United States and the Australian colonies visited the islands to rest their crews and to purchase fresh food stuffs. See especially D. Oliver, op. cit., Part One.

   The point is that Samoa was not left untouched by these developments. Although no substantial trade had as yet grown, whalers had begun to call in the 1820s. See J.W. Davidson, Samoa mo Samoa: The Emergence of the Independent State of Western Samoa, Oxford University Press, London, 1967, chapter 3.

At least for American Samoa, only the observer who runs the furrow of inquiry deeply can realize how extensively the people have been Americanized and have adopted an American viewpoint and American loyalties. Changes have taken place in the country, particularly in the 1940s, and during and after World War II, when thousands of American troops were based in the territory. This was followed by a period in which many hundreds of Samoans moved to Hawaii and mainland America. Also, in the 1960s, two canneries offered many Samoans job opportunities.

In the mid 1950s, Samoans wanted to attend school and to have good food and clothing. By 1965, piped water, paved roads and electricity had come to the villages; young people wore modern ready-made clothes, and shops sold a variety of European tinned food.

The promotion of tourism, on the other hand, had changed some villages into tourist colonies. Also, many people found employment in government jobs, private enterprise, transportation and civil services.

Unlike the Samoan society of many years ago, villagers today have been exposed to urban influences: they read newspapers where they learn about the outside world; they have radio programmes with European music; they install television in their homes, which now is the main medium of communication. In short, the social organizations are no longer autonomous as they were before.

We begin, then, with a consideration of three points which are of special importance and could best describe the changes that affect the traditional structure in American Samoa. In one sense, these three points are obvious enough, yet they need to be treated together as characteristic of the situation in

which American Samoa finds itself.

(a) Travel and Mobility

The major result of the new industries has been the increasing numbers of rural people seeking residence with relatives living in town. Young people, in particular, have become restless with a desire to leave the village for broader opportunities because needs and new demands are increasingly developed as people grow aware of more alternatives. Writing of this characteristic of the modern situation, Keesing says: "Physical mobility is on the increase in Samoa in spite of often rough water channels and rugged terrain."[1]

A network of roads extends from the town area to the rural villages. Bus lines and taxi companies are operating, along with government vehicles, private cars, and bicycles. Launches provide contact with strategic landing points along the coast, and a new shipping company services the isolated islands. Ocean-going vessels call every two or three weeks on the average at the Pago Pago harbour, and an air-strip serves commercial planes. Postal service networks and telephone services are centred mainly on the port area. A local broadcasting station and a new satellite round out the communication picture.

Use of modern facilities by Samoans is highly selective. Bus and local boat services are always likely to be filled; in the modern peace-time setting people like to call on relatives and otherwise move around from time to time. Postal and radio facilities are used increasingly, as are telephones, taxi travel, and sea and air transport beyond Samoa.

At present it is estimated that nearly 40,000 Samoans are

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1. Keesing and Keesing, op. cit., p.45.

living abroad, as in Hawaii and on the American mainland. Apart from those who joined the United States armed forces, or who received government scholarships, many have left for other reasons. Among the stronger of these reasons are the need for employment, which cannot be fulfilled within American Samoa; the need for education, both of parents and children; and, for some, an escape from what they consider an oppressive social system where social obligations continue to drain their savings.

The Samoans' relative mobility tends to increase. The point is, people are participating and interacting not only through communal activities of the traditional social organizations, but they are also engaging in new occasions and adapting themselves to new patterns so that their aspirations are met.

(b) The Emergence of New Social Structures

Strong mobility has caused people to expose themselves to town influences. As a result, they create and develop new social groups in a given situation or locality (e.g. sports, work, education etc.). So a major characteristic of any new and modern society like American Samoa is the creation of new social structures.

According to David Krech, social structures can occur and can be established when two people in the same locality develop their ways of doing things and their likes or dislikes.[1] In the meantime, it is important to acknowledge that upon such a sociological basis, as Krech states, we see how Samoan society

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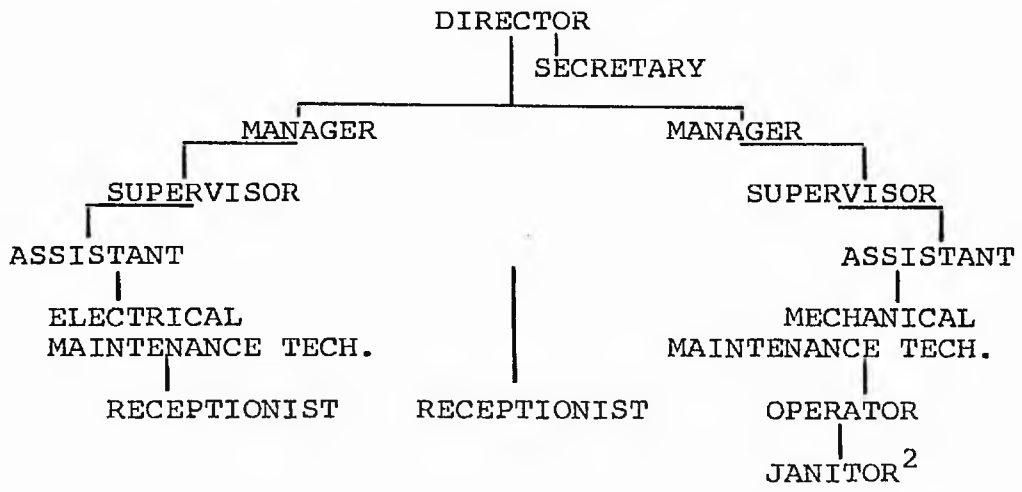
1. D. Krech, Individual In Society, 1960, pp.378-381.

is flooded with these new social structures. These new structures are well organized and formal. David Krech continues to describe the formality of these new structures in any locality:

> A formal rationally organized social structure involves clearly defined patterns of authority in which, ideally, every series of actions is functionally related to the purposes of the organization. In such an organization there is integrated a series of offices, of hierarchized status, in which inhere a number of obligations and privileges closely defined by limited and specific rules. Each office contains an area of competence and responsibilities. Authority then is the power of control which derives from an acknowledged status, the system of strict prescribed relations between various offices requires formality.[1]

The authority that was once given to the chieftain system has now become also the property of any individual who has an office or hierarchical status in the new organization. For example:

Diagram 3: New Organization



1. D. Krech, ibid, pp. 409-410.

2. This is a good example of the change of leadership structure and authority by means of emerging structures in organization. The janitor, on the one hand, could be the decision maker in the village council, while the director, on the other hand, may be an untitled man in the village community. Now this untitled man seems to gain more power and authority than the titled man.

The point is clear. The understanding of social structure in a new situation such as American Samoa cannot be tied down to traditional structure or the chieftain system. Changes have come about in the traditional social structure when a group of individuals are creative, and are alienated from traditional values. They are driven by a burning desire to prove themselves and are seeking for new structures where they can gain power. And these new structures are usually seen outside the traditional social organizations already referred to above; they are not limited within the family and village social settings as before.

The defined and emerging pattern of these new structures, nevertheless, is that of class stratification. People are classed according to their new ranks, roles and titles. Each class has its own group aspirations, creates its own ways of doing things and formulates new principles for exercising its authority.

Hence, young Samoans are re-structuring themselves according to the new positions and structures required of them in the new organization. These new structures have given them status and prestige; as well as honour, great respect, and more responsibilities.

(c) The New Source of Authority

As clearly seen in the picture of the traditional social organization so far sketched, the definition of the chieftain system centred around the two major concepts: authority (pule) and dignity (mamalu). These concepts had their main embodiment in what have been called the titleholders, which is often spoken of as the chieftain system.

With the emergence of new social structures, however, these

same concepts have been embodied also in those who are not titleholders (those who have offices in the new organization). The concern here, therefore, is primarily the discussion of new sources which make people authoritative in American Samoa.

To the extent that any of the newer elite roles involve American-style authority and prestige, they have tended to assume a hierarchically superior position to the traditional Samoan roles. Keesing observes this situation thus:

> ... Europeanism always tends to involve some degree of eliteness. It puts its historic magic on certain types of Samoans, titleholders or otherwise, on part-Samoans, and on non-Samoans. All interaction other than in purely Samoan society and affairs involves this special eliteness in some degree ... It has involved such a self-contained and proud people in very ambivalent attitudes and behaviour: on the one hand a great respect for Europeans and Europeanism and a desire to supply their own Samoan elite with European prestige symbols; and on the other, a tenacious feeling of superiority in local matters of custom and knowledge.[1]

This superiority has been embodied in various figures. For example, teachers. They are government leaders with status in the community. Doctors, with nursing staff, are also an influential group who carry modern medicine to the community level with extraordinary effectiveness. A businessman who owns and manages his own trading store is also considered a leader in the village community. Moreover, the choice of untitled men in the legislature is, to some extent, based on good educational background and commercial strength.

In view of this, new leadership structure and the new authority systems derive from the government, from commerce, from a mastery of English language and of other skills enabling people to act in mediation roles. These are constantly being

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1. Keesing and Keesing, op. cit., p.63.

challenged to maintain a sensitivity to the increasing needs and demands of the people.

At this point, it is important to realize that the actors and participants of the new Samoan society are no longer restricted to the traditional hierarchy - chiefs and talking chiefs - but they are the active Samoans in the new structures, regardless of their titles. Thus, the traditional system is not the only source that can make people elite and authoritative in society today.

2. The Impact of Social Change on:

(a) The Traditional Structure

As clearly stated, the Samoan life was well governed and regulated by the chieftain system. However, under the impact of outside participation and exposure to town life style, this structure tends to break down. The values and attitudes created to support the chieftain system are now called in question. Consequently, the extended family is, to a considerable extent, radically reduced to the nuclear unit of husband, wife and children.

The radical increase of the importance of the nuclear family has minimized the traditional social structure many times. Robert Maxwell, who judges the change to be extensive, describes the family structure on the island of American Samoa thus:

> Family heads, who previously commanded the distribution of wealth, now find themselves with a decreasing economic basis for their political authority. And they themselves are not aware that their power is being threatened from all sides ... And their moral influence even within their own families, is waning, as more youngsters move out from under their scrutiny and control and establish themselves as wage earners elsewhere.

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1. R. Maxwell, The Changing Status of Elders in a Polynesian Society, 1970, p.145.

Increasingly, family demands and conduct are dealt with within this nuclear unit. These demands have created new values and rules to the extent of becoming individualistic in character and attitudes. The traditional pattern is seen as both traditional and old-fashioned.

There are reactions that are worth considering at this point to exemplify the fact that the traditional system is changing. At an interview conducted at the American Samoa Community College in June 1980, the senior lecturer of the University of the South Pacific (Samoan) revealed the ambivalent situation in which the chieftain system is now involved. He said: "To serve the chief was previously a matter of obligation and responsibility; today people are to some extent questioning the reasons for serving their chiefs". The common laws and sanctions that had once led the Samoans to obey their chiefs seem to be lost. As another educator said: "Beliefs and power that maintain people's respect for the chief's authority have tended to be weakened and they are less conscious of what is meant by being a titleholder in society".

What appears to be of great significance here is that these reactions do not fundamentally imply opposition to the need for change. They point to the importance of each individual in the traditional social organization (e.g. family). The concern, therefore, is an appeal to the chieftain system to redefine its way of exercising authority, on the one hand. And on the other hand it redefines and redirects loyalty towards the chieftain system in the midst of social change.

The influence of social change upon the structure of the extended family also means change in the structure and leadership in village organization. As clearly seen from the above

discussion, the eliteness is extended to anyone in a position of rank. In this regard, making decisions is no longer limited within the realm of the traditional structure; it has also become the responsibility of a skilled managerial group, the legislature, the board, stockholders, or even a committee.

Succinctly put, leadership at village level is diffused. Persons occupying positions of prestige and power in kin groups, as well as informal groups and factions, may not be recognized formally as village leaders, but their role as decision makers in village affairs in general and in council are very effective. Persons with recognized abilities in certain fields, such as outstanding educators, individuals with experience in law courts, and people attaining knowledge and technique in medical treatment, also function as opinion leaders, and their influence often extends much beyond their speciality.

While this continues to happen, the traditional authority tends to decrease and is relegated to domestic affairs only. As a result, the traditional authority who previously had had a respected and valued place in the social hierarchy feels no longer respected and valued.

However, in some cases there are clear indications that traditional authority seems incompetent. New authority and power relationships can be of great value in this area.[1]

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1. New structures and authority are carefully defined in such a way as to strengthen and safeguard the chieftain system. Thus the code of American Samoa issued a law that all recognized titles must be registered, and appointment of a new titleholder must conform to a quite elaborate set of official provisions as to family agreement, residence, and predominantly Samoan ancestry. Here, the new authority system and leadership structures are endorsing the chieftain system. See Keesing and Keesing, op. cit., p.44, for full details on the development of the 'new' supporting the 'old', and J.A.C. Gray, Amerika Samoa: A History of American Samoa and its United States Naval Administration, Maryland, 1960.

Perhaps the right way of putting this issue, using Keesing's words, is as follows:

> ... under such circumstances, the authority and power relations, goals and values, the control and constraints represented in the traditional structures may call for changes. The acculturative situation particularly opens out opportunities for modification of the traditional patterns, with resulting tendencies to increased tension and conflict as well as possibilities for new forms of intervention and cohesion.[1]

Modification of the traditional structure, on the other hand, has an inevitable outcome: accumulation of power and authority in the hands of certain Samoans, such as senators and representatives, judges, doctors and many others, which makes them more active in society. In this regard, persons of this kind have a dual definition of status: (i) by their kin connections, leadership, popularity and generosity in the Samoan society; and (ii) by their achievements and wealth according to European standards.

The point that we are trying to make here is that all these figures of the new Samoan society, whether well integrated in the Samoan-style elite or not, have their reasonably measurable roles in the total status system of contemporary Samoa. They are the active participants of society. The new Samoan society, therefore, can no longer be fully analysed from the traditional structure alone because of the new structures permeating society. And this is the situation that the Church must take seriously.

(b) <u>The Church</u>

Since the impact of social change and its implications for the Church will be dealt with thoroughly in the discussion in chapter three of the problems confronting the Church, it is

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1. Keesing and Keesing, op. cit.

enough to introduce, at this point, the need for change in the Church, especially her missionary mandate and structure.

It is seen from the previous pages that the traditional structure has provided the Church with a one-man-pattern, or the 'pastor'. In the midst of social changes, the Church has still continued to link to this and its old way of doing things. Because of this identification, therefore, the people find the Church an outdated institution in their present situation. This can be elucidated by looking at ways in which the Church is directly involved. For example, worship.

This is an important aspect of life in the Samoan community. Usually in the rural community the whole population was conformist. The chief would insist that all should attend his Church (mainly the Congregational Christian Church). The examination of children in the catechism, the observance of sacraments, membership and church attendance, participation in the choir and so on, all reflected the chief's authority. So, all that the Church had to provide was a large building to accommodate public worship.

However these conditions are now lost forever; church attendance is extremely poor; people are scattering too far from the Church. The pastors find it difficult to sustain their usual patterns of ministry because so many people are leaving the rural areas for the towns.

It appears to be the case that the image of the Church in the minds of people today is changing. No longer does it trumpet a clear call that gathers in the people, nor is it the place for gathering God's children for worship, but merely a museum for visitors. The Church has continued to use traditional methods in the midst of rapid changes. This conservatism has

a ruinous effect on the Church; that is, the Church has become the place of a minority, a refuge of those who want to go to it. 'Its appearance,' as one newer elite man says, 'is just a matter of admiration'.[1] Among many other attitudes of the same kind, this one represents a cry for understanding the Church.

Another factor pointing to the Church's inadequacy is the ambivalent situation in which the Church herself is involved. It has already been said that social changes have both weakened and strengthened the traditional structure. It has also been mentioned that new power relations and authority systems are the common features of the modern Samoan society; these have been embodied in the new elite group. The situation, therefore, is that, in matters of power and decision making, the Church has an authority derived from her connection with the traditional status quo; i.e. the chieftain system. In some cases, however, there are clear indications that the Church relates more to the power of this new group for support and popularity because they are the mediators and means of recognition.

In such a situation, the Church is confused in the contemporary situation. Thus she fails to have deep insights for ministering in society. There is a great need for change in the Church's missionary mandate if she is to exist in the new Samoan society.

Different leadership structures and new authority systems

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1. This same man goes on to say: 'The Church has no flavour as it once had. I only go to Church because my father-in-law is the elder deacon and is responsible for all church activities; he orders every member of our family to attend the church service. But I don't really know what is going on in there'.

have caused much confusion for the people and especially the Church. The concern, therefore, is not the presence of these outside influences in American Samoa, but the question of whether the Church can still become a missionary Church in such a situation relating her calling to the service of God in the new Samoan society. Because of this need, we must now begin our call for change in order for the Church to make its mission relevantly.

CHAPTER TWO

THE NEW SAMOAN SITUATION AND THE CHURCH'S AREAS OF CONCERN

In this chapter, attention will be drawn to the new developments and involvement of the present Samoan society in three areas, namely: economic development, modern political life, and the educational system.

These areas, alongside the preaching of the Gospel, were the concern of the Church in the beginning and, because of this, the Church was an integral part of Samoan society. However, with the government in supreme control, the Church now seems uncertain and has become static. This discussion then aims to challenge the Church to take seriously its existence in society and to point it to new areas which need its urgent involvement.

A. ECONOMIC DEVELOPMENT

Since the purpose of this discussion is to define the Church's missionary role in the economic structure of the new Samoan society, it is necessary first of all to outline the background of the Christian concern. A discussion follows of the new economic situation and the problems of fast economic development. An attempt is made at this point to convince the Church to respond creatively and realistically to the needs of the modern situation. Thus, the discussion covers (i) the background of Christian concern, (ii) human resources, (iii) the areas of potential, and (iv) the problems of rapid economic growth and the new responsibilities for the Church.

1. The Background of Christian Concern

In the past the Church has given attention to economic

development. Missions introduced new agricultural methods, trained people in new skills, promoted trading and set up co-operatives for making and selling new problems. They also revolutionized many areas of economic life by the introduction of new foods and plants. The fruits of the economic innovations and enterprise verify the claim that the Church brought the first technical assistance and the first economic aid, in the modern sense of those words. Pritchard, the first British consul in Samoa, testified to the progress of this involvement, saying:

> More coconut oil was made, more calico, more hatches, more of all the white man's articles which a Samoan covets were bartered there than in all the other districts of the group together.[1]

This direct involvement has been largely clarified by David Pitt, the economist, when he said:

> The missionaries were primarily in Samoa to spread the Gospel from the pulpit and in the classroom, but they also wanted, indeed considered it their Christian duty as harbingers of a superior civilization, to increase the Samoan standards of living. Most missionaries felt Christianity itself would assist economic development by including the habit of productive labour, by emphasizing the sanctity of persons and property, by obtaining just prices for the sale of cash crops ... [2]

Pitt has certainly witnessed to the fact that the missionaries' intention of preaching the gospel involved, at the same time, more practical actions in their concern to improve the economic progress which undoubtedly brought many benefits to the people.

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1. Pritchard, 1866, p.53.

2. D. Pitt, Transition and Economic Progress in Samoa, Clarendon Press, Oxford, 1970, p.18.

In 1836, whalers began to anchor in the harbour of Apia in Western Samoa and Pago Pago in American Samoa. On board, they traded with natives who came out to them in canoes. All these calls were thus of great significance, both socially and economically. Samoans and Europeans were brought into day-to-day contact with one another and the necessary conditions were created for the establishment of organized commerce. In this regard, the missionaries, again, had helped the natives; their presence helped to create the confidence of the indigenous people in their trading with the Europeans. They were in favour in this new economy and the Samoans looked upon them to fulfil their desires.

The other factor which further indicated the direct missionary role of the Church was her attitude towards the disastrous abuse of the cash economy. The introduction of cash, as the missionaries learned elsewhere, had always been accompanied by the introduction of gambling, drinking, and the spread of sexual licence. The missionaries, then, were at the same time the principal opponents of the consequences of economic injustices of the Western capitalist colonial system. With their preaching, they often worked hard, on the one hand, to see that the cash economy should be in good use. On the other hand, they wanted to see that the economic development of colonial areas, such as Samoa, was in the true interests of the native peoples.

Missionaries were also concerned about the destructive impacts of materialism arising from the rapid increase of wealth. For this reason they favoured economic progress through deliberate, slow evolution, and carefully considered change brought about by the adoption of the simpler techniques of the West.[1]

The Church was deeply involved in promoting the economic needs of society on one hand. On the other hand the new economy supported and speeded up the growth of the Church. Commenting on the development of this integration, Oliver said:

> Samoans took over much as they had taken white religion, choosing those aspects and items that fitted comfortably into the faa-Samoa and rejecting the rest ... Samoans made copra to buy a few trade goods and to place offerings in the Church boxes, and then relaxed to the enjoyment of their politics and subsistence economy ... By 1870, Samoans had accepted as much of the white man's religion and economy as they could comfortably swallow and were well on the way to assimilating it.[2]

The missionaries and later the Church continued to maintain an intrinsic concern for the economic welfare of the people. They taught the natives in trading and encouraged economic development by such measures as agricultural training, rural development and self-supporting trades to enhance the economy. In this regard, the missionaries were, in Pitt's words, 'unintentional benefactors'.[3] They had found it necessary that the proclamation of the Gospel should involve practical action.

To sum up, the strategy of the Church and missions in relation to the economic problems of society in the early period of the Church establishment was based on (i) opposition to the

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1. For a full account of this attitude of the missionaries towards the impact of the West, see especially J.W. Davidson, Samoa Mo Samoa: The Emergence of the Independent State of Western Samoa, Oxford University Press, Melbourne, 1967, pp.31-74.

2. D.L. Oliver, The Pacific Islands, (Revised edition), University of Hawaii Press, 1975, pp.213-214.

3. D. Pitt, op. cit., p.18.

materialist spirit and the socially disruptive effects of the rapid spread of the Western competitive industrial system; (ii) efforts to better economic conditions by such measures as vocational training, rural development, self-help co-operatives and small-scale industry, where these would not disturb local structures and customs; and (iii) proposals for the redistribution of world economic resources, through co-operative efforts to overcome poverty.

Today it is always tempting to criticize these economic goals, both because they were influenced by imperial conceptions of economic organization and because they failed to take into account the enormous pressure building up within the country for faster economic progress. Nevertheless, the Christian witness drew attention to some, if not all, of the critical human problems involved.

The economic situation today is, however, fundamentally different from that of the early post-missionary period. The nation itself has decided as a matter of national policy to embark on a programme of rapid economic development. It looks for a rise in its standard of living, not primarily through a redistribution of world resources, but through radical increases in its own productive capacity, and it is determined to achieve this in the shortest possible time.

2. Human Resources

In discussing the economic development of American Samoa, a few observations from the most recent full scale study of the Samoan economy by the Wolf Management Services are in order. In spite of the remoteness of American Samoa geographically, its economy is fundamentally a U.S. linked economy, that, by chance, is set geographically in the underdeveloped world. According to the study, American Samoa is quite different from

its Polynesian neighbours because of a variety of factors. Some of the more significant factors include: (i) the ⊄3.80 per hour territorial minimum wage and the ⊄2.50 per hour minimum cannery wage; (ii) a rapidly rising per capita income that is already several times higher than those in surrounding islands; (iii) the significant infusions of financial assistance from the United States government; (iv) the marketing advantages conferred by its special relationship to the United States, for example its stability to develop a domestic tuna canning industry which affords certain financial advantages; and (v) the considerable power that a United States airline brings to bear in its favour on regional travel and tourism patterns.[1] The Department of Economic/Development Planning is organizing these movements to upgrade the economic situation.

The population growth in American Samoa, on the other hand, has a high correlation with employment, to the extent that lack of employment opportunity appears to produce an emigration rate which is equivalent to 85% of the natural increase in the population over extended periods of time. This was the actual experience of the island in the 1950-1960 decade. The study referred to above continued to show that about 24% of the entire population of American Samoa emigrated during this period. The pattern shows that mainly family units left, with only the very old returning. The study's date indicates that the inclination to emigrate was particularly strong in the 20-39 age group, especially among Samoan men, more than 50% of whom left the

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1. U.S. Department of Commerce, Economic Development Administration, Economic Development Programmes for American Samoa. Wolf Management Service: Contract No. 8-35341, Washington D.C., Government Printing Press, 1969, p.3.

island. Also significant were the numbers of young women who left, taking their infants and young children along with them.

While the island has a 3.77% annual rate of natural increase, the migration factor is very important in population estimation. In 1940-50, when the reverse was true, population increased by only 6% and there was an absolute decline of almost 20% in the numbers of males aged 20-39 in the territory. The fiscal year 1967-68 saw a surge of economic activity which brought a population rise of 10%. Although voluntary emigration relieves population pressure, the government of American Samoa has the responsibility to see that these emigrés do not merely migrate to poverty; thus the role of adequate education for a technological society becomes paramount in economic planning.

In saying this, one must consider the change in the social structure and the role of distribution of goods in the economic system in Samoa. In the past (we noticed this in the first chapter), the Samoan solution to achieving a fair distribution of the yield was to entrust the decision about sharing resources to the wisest, most responsible member of the group, the chief. Despite the fact that in this system the choice cuts of meat and more generous portions of vegetables often tended to end up in the hands of the higher ranking members of the household, 'The chief distirbution system,' said Griffin, 'appeared to work rather satisfactorily until the advent of a money economy in which Samoans began to work for wages.'[1]

In the present day economy, the growing numbers of Samoans working for the government or for business firms face a serious

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1. John Griffin, Samoa of Samoa, Alicia Patterson Fund, N.Y., 1969, p.7.

conflict in deciding between the old practice of turning over all income to the chief and the newer possibility of determining for oneself how to spend the dollars. Some give a portion and save the remainder, sometimes surreptitiously for personal use in the future, and still others keep all of their income, giving funds to the chief only when a family emergency appears to require it.[1]

In many cases, as money economy expands to encompass new communities, the islanders' old system of distributing family resources is suffering an agonizing period of change. The Wolf Management Services remarks on this:

> The problem of motivating family members who are required to give all income to the chief is a oomplex one. When an American Samoan derives little personal benefit from the wages he earns, his incentive to work more diligently, or in more demanding occupations, can be vitiated.[2]

The new economic structure has created much confusion for the people, and surely they need guidance in this area.

Attitudes towards labour, property, authority, hierarchies and individual incentive hold important implications for economic development. Concerning the Samoan attitude to labour, Wolf Management Services observed that many Samoans are indolent. The reason is obvious; people are more geared towards white collar jobs than working out in the sun. The glamour of modern town life and its attractions can no longer be ignored by the people.

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1. In general, the old customs are most prevalent at the greatest distances from centres of cash economic activity. The chiefs' economic function is principally that of a land manager, while tradition may survive intact only in far rural areas.

2. U.S. Department of Commerce, Economic Development for American Samoa, op. cit., p.54

3. Areas of Potential - Infrastructure

American Samoa's national resources consist in the minds of its people and its magnificent scenic beauty. It has no known mineral deposits. Although most of the territory's 76.2 square miles of land is mountainous and unsuitable for agriculture, there appears, according to Henderson, to be sufficient land and water resources for agricultural production that will be needed for the foreseeable future. He also says that tropical fruits and vegetables can grow well in the valleys, although organic matter content is quickly depleted from the soil if fertilizers are not used.[1]

It is important to note here that in the new economic situation, people are engaging in new movements and applying new methodological approaches to fulfil their economic desires. With the use of new methodologies, fertilizers for example, more plants and crops are planted for commercial purposes.

American Samoa enjoys a greater level of economic prosperity than do the neighbouring islands of Western Samoa. For example, wages in American Samoa range from $2.50 to $4.00 per hour. This creates a problem, since people are neglecting their agricultural land on the one hand, and on the other, aliens want to come into American Samoa because the wages are higher than in their own countries.

American Samoa's status as a United States possession is the chief reason for its advantageous position in international air traffic. To a visible extent, Pago Pago's fabled harbour, which was the original source of Western interest in Tutuila,

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1. J.W. Henderson et al., Area Handbook for Oceania, pp.470-474.

is still a main reason for its regular use as a port of call by United States and foreign vessels.

Tourism, therefore, is one of American Samoa's major potential growth industries. Within the short-term future it can be the major source of new employment and income in the territory and a powerful generator of revenue for the government. However, proper planning is necessary in order that tourism enhances rather than disrupts the Samoan culture.

The canneries are the mainstay of the private economy of American Samoa. With the ratification of the Japanese peace treaty in 1952, Japanese boats came to form the nucleus of what has become the Tuna Cannery complex. The company attempted to catch tuna in Samoan waters by conventional American surface fishing methods. Moreover, the Government of American Samoa is conscious of the importance of fishing as a natural resource and for this reason purchased the cannery equipment to prevent its being dismantled and sold abroad, after which the government concentrated on attracting American canning companies. In 1963, Star-Kist Samoa Inc. began operations, and in 1964 the American Can Company of Samoa erected a factory and started producing cans also. Both account for the strong participation in management and leadership in which local people are involved.

Above all, the Government of American Samoa is financed directly by Federal appropriations, Federal grants-in-aid, and local revenues. The direct Federal appropriations pay for the operation of the Governor's office, the legislature, the Post Office and the judiciary. Because the Government of American Samoa attempted to satisfy most major works within the community, the Federal grants-in-aid, augmented by rising local revenues, cover basic infrastructure and financial needs and

also the normal governmental activities undertaken at municipal, county and state levels. Thus the Government of American Samoa operates the communication system, the electrical power system, the territory's development, its telephone company, its hospital, the Department of Agriculture's experimental farm, and functions as a contractor among other things.[1]

In view of all this, it has been the concern here to analyse the new economic structures in which the 'Church members' find themselves involved in American Samoa today. At the same time, it challenges the Church to realize the needs and issues of the modern situation.

4. The Problems of Rapid Economic Growth and the Areas for Christian Responsibility

In view of what has been said, one can see how the new economic needs and demands have forced people from their traditional homes to search for new structures and new organizations. In the midst of such a situation, the Church is apparently accentuating the danger of materialism and the people's desire for more goods and cash. Because of the problems created by the misuse and mis-handling of the cash economy, the Church tends to conclude that such economic involvement ought to be curtailed as much as possible.

But, if the Church is to be obedient to her call in the new Samoan society, then such an attitude must be overruled. What is needed is the Church's recognition of the problems of the situation in which she finds herself involved, then an attempt by the Church to redefine her involvement.

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1. U.S. Department of Commerce, Economic Development Programmes for American Samoa, op. cit., p.170.

In an attempt to describe the spiritual and moral problems of rapid economic development of Third World countries - American Samoa is no exception - Paul Abrecht says:

> The moral and spiritual costs of economic development, especially when it is rapid, are often enormous; the breakup of old patterns of village and family life; the tension between the generations and the understanding of traditional moral and social standards; the demoralization of people in the new urban industrial centres; all this is part of the price of economic change.[1]

According to Abrecht, the Churches in Third World countries should pay serious attention to such a situation:

> Secular democracy and economic progress by themselves do not satisfy the deepest longing of the individual for participation in community. They are therefore threatened by traditional community ties of culture, religion, etc., which give him a sense of belonging. In this tussle the longing for community often proves stronger. Moreover, democracy and economic progress are suspect as Western cultural aggression. This situation is capable of endangering both nationhood and its economic goals.[2]

It appears that in describing the problems of rapid economic development in the underdeveloped countries like American Samoa, Abrecht does not mean to reduce the church's involvement, but rather to redirect such involvement towards more just and Christian ends.

To many in American Samoa, for example, economic development appears more as a menace than a hope, because it is so overwhelming in its demands and seems to be realizable only where it destroys other values. The paradox of economic

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1. P. Abrecht, The Churches and Rapid Social Changes, S.C.M. Press, London, 1961, p.138.

2. The Witness of the Churches Amidst Social Change in East Asia, p.2. Report of the First Assembly of the East Asia Christian Conference, Kuala Lumpur, 1951, as cited by Abrecht, ibid., pp.138-139.

development is that it must radically uproot society and culture in order to introduce the new economic system which will make possible a higher standard of living. It is not surprising that, as we mentioned earlier, Samoans faced with the choice between a higher standard of living on the one hand, and the breaking of traditional cultural and social patterns on the other, often react unexpectedly against economic change.

So, in such a situation of conflict between the old and the new, the Church is justified in asking what conception of man and community will underlie the new patterns of economic life and the emphasis on increasing welfare. The Church's suspicion that this question is avoided or answered too simply is confirmed by the cavalier way in which she is treated in much contemporary discussion of how to industrialize underdeveloped countries. For example, a recent report by a group of leading American experts[1] sees the social and moral consequences of the developmental process as follows: economic development involving modern industrial organization inevitably comes into conflict with the traditional structures because industrialism has its own logic; the result is a fundamental challenge to such critical elements of the cultural environment as ... the family system, the traditional distribution system, religious and ethical evaluations[2] ... the successful fulfilment of the industrializing process may be delayed by the strength and rigidity

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1. This was the team of experts from the U.S. Department of Commerce which conducted an economic survey in American Samoa in 1969 (I refer to this study - Wolf Management Service - many times in the economic and educational sections).

2. U.S. Department of Commerce, Economic Development Programmes for American Samoa, ibid., p.163.

of the traditional structure and culture, 'but in the end the new culture of industrialism successfully penetrates and changes the old order'.[1]

This line of argument depends on certain assumptions which demand examination. It recognizes that modern economic development requires a distinctive set of social institutions and moral values; but it assumes that these are inherent in the very structure of industrialism, and they will inevitably and relatively easily prove their superiority or impose their authority over traditional social and cultural values. This viewpoint, very common in international technical assistance and economic aid circles, tends to reduce moral standards to the status of an industrial by-product. It is quite possible that Western industrialism does incorporate certain spiritual values, but in the light of the shaky moral and spiritual condition of the Western organization man and the affluent society, the confidence of these experts seems questionable. Perhaps they believe that Western industrialism is morally superior to other economic systems because of its superior technical achievements; industrialism is right because it produces. In reply, the Church must emphasize that there are other criteria than productivity by which to measure human progress and development. In contrast to such a predominantly technical approach, the Church may well stress the ultimate spiritual and ethical values by which the desirability of economic development can be measured.

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1. U.S. Department of Commerce, Economic Development Programmes for American Samoa, ibid., p.164; see also recommendations by C. Conyer in his United States Colonial Policies, 1973, p.110.

As stated in the introductory discussion concerning the background of missionary involvement, the Church helped to provide both the ethos which made the modern economic system possible, and then, somewhat belatedly, the concern for social justice which resulted in the Christian challenge to the evils resulting from the new system. What is the likelihood that a similar spirit of social responsibility will accompany and guide economic development in American Samoa?

It is hardly likely that the Church in American Samoa today can exercise anything like the same impact on the development of economic life. Probably the greatest contribution toward humanizing economic and social change will come, as it already has, from the secular democratic spirit which appears to be the dominating element in the dynamics of economic change in American Samoa. Christians inevitably must have many reservations about this type of spiritual and moral foundations, and they must ask whether it has the power of humanizing the economic revolution. In this situation the Church has practically unlimited opportunities to contribute her insights into the spiritual and moral problems of man and society in the midst of economic change, insights which cannot be expected from any other group in society.

Unfortunately, the Church is not yet prepared to cope with these new responsibilities. At present, the Church is only beginning to look adequately and realistically at her Christian responsibility in this new situation. One reason for the delay is that the interest of missionary organizations in economic questions subsided at the time of devolution and has never revived. Consequently, the Church is today out of touch with

the economic realities of the new Samoan society. It is often still hoping for gradual change at a time when the pace of change is constantly accelerating. Perhaps the primary needs at this time of change are new thinking and new structures on the part of the Church herself.

B. MODERN POLITICAL LIFE

1. Short History

American interest in the island of what is now American Samoa began with a report made by the United States exploring expedition which visited the islands under the leadership of Lt. Charles Wilkes in 1839. Primarily as a result of commercial interests in obtaining harbour facilities and rights for a coaling station on the shores of Pago Pago harbour, the U.S.S. Naragansett visited the island in 1872 and Commander Richard Mead entered into an agreement entitled Commercial Regulations with Chief Mauga of Pago Pago village. While this treaty was never ratified by the United States Senate, it served effectively to prevent foreign influence from asserting any strong claim to the harbour.

In January of 1878, a further treaty of friendship and commerce was negotiated with the chiefs of respective villages. It was proclaimed jointly by the United States and what the treaty called the Government of American Islands. It remained in force for more than twenty years until it was superseded.

As a result of international rivalry between Great Britain and Germany, and because of warfare between various factions of the Samoan population, the United States, Germany and Great Britain entered into a general Act in June 1889, for the purpose

of providing for the political security of life, property and trade of the citizens and subjects of the respective governments who were residing in or having commercial relationships with the islands of Samoa. This Act also had as its aim the desire to avoid all occasions of dissension between their respective governments and the people of Samoa, while at the same time promoting as far as possible the peaceful and orderly civilization of the people.

By ratification of the United States Senate under President McKinley, American Samoa was then placed under United States control by means of Naval Administration under the leadership of Commander B.C. Tilley. Being a leader of the Samoans with the new political administration, Tilley was forced to carry out the authority formula known as 'Deed of Cession' in which (i) the chiefs ceded their islands to the United States and United States Authority was established in American Samoa;[1] (ii) in the same deed, the Naval Administration asked the Senate for full authority to install a form of government in American Samoa.[2] American Samoa's new administration, with its new political life and new loyalties, was officially declared as U.S. territory when the U.S. flag was publicly raised on the 17th of April, 1900.

With this brief discussion of the history of modern political life, it should be pointed out that American Samoa, like any other modern society, is undertaking new moves towards its

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1. J.A.C. Gray, Amerika Samoa, A History of American Samoa and its United States Naval Administration, U.S. Naval Institute, Annapolis, Maryland, 1960, p.108.

2. C. Conyer, op. cit., p.70.

struggle for self-government. The next discussion, then, will involve the consideration of some vital political changes that have finally led to the present situation. The discussion of these extreme political shifts is an attempt to bring out clearly the new structures in which the people are participating in their modern political situation, and this involves two major periods.

2. Political Changes

(a) 1900 - 1950: Naval Autocracy

In the document of cession the Samoan chiefs asked the United States for (i) the promotion of a good and sound government; (ii) the establishment of the peace and welfare of the people of American Samoa; and (iii) the preservation of the rights and property of the inhabitants.[1]

Strangely enough, the United States failed officially to recognise the cession until 1929, when a joint resolution was passed to approve it, as of April 1900. The resolution at the same time confirmed the validity of the Navy's jurisdiction that had been in effect since February of 1900. But this confirmation did not mean to give direct control over the islands to the Naval Administration. The resolution only granted an indirect confirmation:

> ... until the Congress shall provide for the Government of such islands, all civil, judicial, and military powers shall be vested in such person or persons and shall be exercised in such manner as the President of the United States shall direct, and the President shall have power to remove paid officers and fill the vacancies so occasioned.[2]

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1. This Secretarial Order is found in the 'Code of American Samoa' of 1949, p.iii.
2. 45 Statute 1253.

Although the Naval Administration was in operation, the President continued to be the final authority in the early stage of this new political structure. He delegated his authority, however, to the Secretary of the Navy, who subsequently appointed Naval Governors. The legislature, known as Native Representative or Fono (only the chiefs), only served as an advisory council for the Governor. The Samoans had, at this period, only an indirect voice in ruling their affairs.

Despite the autocratic ruling of the Navy Department, the Samoans had, for the first time, experienced a new political system. Some of the advantages and achievements of this new political life during the Navy Department's administration were:

(i) A Bill of Rights drafted and incorporated into the code of American Samoa;

(ii) The Native Government (Samoan Affairs) to serve as a link between the government and villages assisted by a mayor;

(iii) The Native Land Ordinance which forbade the alienation of land; and

(iv) Samoans, for the first time, experienced written laws, a central police force, judicial decisions through courts, and judges supported by prisons; etc.

The point is, the structures and areas where major decisions are being made are no longer traditional. The political system that developed during the Naval Administration had become the arena for new political changes to be decisively planned and examined for the new Samoan society. In the long run, these political changes determine, shape and redirect the political perspectives of Samoans in their struggle to become a nation.

(b) 1951 - 1978: Bicameral Legislature (Department of Interior)

A new shift in political responsibility took place in 1951 when the Naval Administration transferred authority to the Department of the Interior. In 1948, the Department of the Navy had officially summarized their decision to provide a Bicameral Legislature for Samoa by stating: 'The Annual Fono, which acts in an advisory capacity to the Governor, has voted to reorganize into a more democratic body in preparation for the ultimate assumption of legislative power'.[1]

The major force that aroused the awareness of the Samoans was the consequences of the Second World War. As it did for many others whose horizons of hope and expectations had been limited by ignorance of the outside world, the Second World War had aroused the Samoans, as Perkins said, to want to share in a more exciting and more abundant way of life.[2] This was reflected in the political demands of the Samoans following the western affiliation with the natives, particularly in the post-war period (see once more the discussion of change in chapter one). Moreover, traditional politics (the chieftain system) became less effective and disintegrated, life style changed among Samoans, and town areas adopted the western life style and behaviour. As a result, the Samoan Fono adopted a similar request (1948) and pursued the previous petition (1946).[3]

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1. U.S. Department of Navy, Annual Report of the Secretary of the Navy for Fiscal Year 1948-1949, p.95, (from the O.S.I. Department, Government of American Samoa).

2. Perkins, op. cit., p.285.

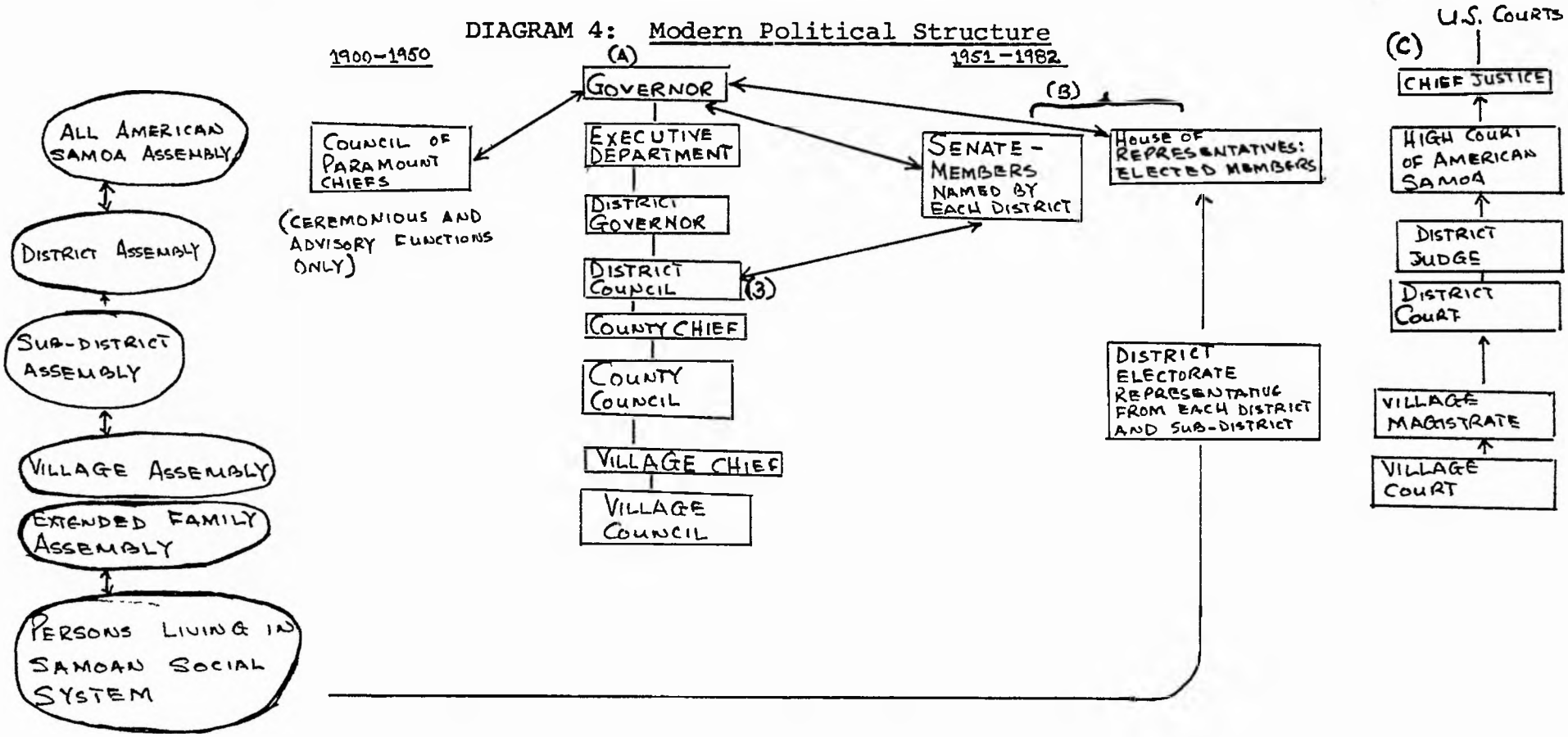
3. The petition for Bicameral Legislature was initiated in 1946 but it was rejected by the Naval Administration in American Samoa.

The approval and creation of a Bicameral Legislature in 1948 became essentially a conciliatory gesture on the part of the Navy against the volatile background.

With the Department of the Interior in control, the Samoan leaders proposed a new form of government, and this was implemented as in the diagram on the following page (diagram 4). It is explicitly indicated in this diagram that American Samoa had now adopted a superimposed Western structure. American Samoa's political structure as shown in the diagram consisted of three major elements: the executive, the legislature and the judiciary. The central legislature consisted of the upper House or Senate to which members were named by Samoan custom. Each of the three districts gave names in such a way as to give adequate regional representation. The House of Representatives, on the other hand, consisted of members elected by universal suffrage of the residents of American Samoa, by secret ballot. The populated counties had more representatives through the same process.

The judicial system under the organization consisted of a High Court with a Chief Justice assisted by four Associate Judges and five District Courts, each presided over by an Associate Judge. The High Court had three divisions: Trial, Probate and Appellate. The important thing to be noted here

DIAGRAM 4: Modern Political Structure



is that, in all these courts, Samoans participated in all cases that involved certain divisions (with the exception of particular cases in the Probate Division).

Other political changes are worth noticing since the Department of the Interior took control. With the approval of the Secretary of the Interior, a constitutional committee was created and began to work on fashioning Samoa's first constitution in 1954. Ratified and approved by the Secretary of the Interior and adopted by the constitutional convention of the Samoan people, ths constitution went into effect in October 1960.[1] In 1966, a new constitutional convention convened, as required by the 1960 Constitution. The representatives drafted a revision of the 1960 charter. It was ratified and approved by the Secretary of the Interior in 1967 and went into effect in the same year. Among the more significant changes were those affecting the legislature, particularly this one:

> Provisions concerning the Governor's veto powers were substantially revised, not only terms of time limits but also with reference to repassage of vetoed bills that now could be repassed at any session of the legislature.[2]

In this regard, it appears significant that any decision or action by the Governor which involved the country had to have approval from the legislature which was contrary to the Naval Administration. In so doing, the legislature, which was now the central place for profound participation of certain Samoans, would seriously consider the relevance of such action to the

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1. U.S. Department of Interior, Annual Report of the Governor of American Samoa, 1961, Washington Government Printing Press, 1955, p.8.

2. Constitution of American Samoa, Revised 1966, Article 11, section 9.

needs of the local people. To this effect, the legislature, as the revised constitution stated, had the role of preparing the budget of the whole territory and was now allowed to appropriate funds that were raised from local sources. (The legislature did not previously have this authority because this process was done by the Governor and the Secretary of the Interior).

The point that needs to be extracted here is that, during the administration by the Department of the Interior, the pace was quickening as American Samoa struggled to realize its nationhood. As more responsibilities developed, more participation was required, and more structures were created.

(c) Towards Self-Government

Among these major political changes were the political moves that finally led to a self-governing nation. The first territory-wide election of an official representative in Washington, D.C. - the Delegate-At-Large - took place in 1970. With an indirect voice in Congress, he was entrusted with representing the Samoan people before all branches and agencies of the Federal Government including the Department of the Interior and Congress. He was to act as a representative of the Legislature and the Judicial branch in Washington.

In 1978, another exciting change in political status took place, that is, the election of the first Samoan Governor and Lt. Governor. Prior to this period, American Samoa Governors were political appointees. The effect of such a system upon colonial areas, like American Samoa, was instability in the administration; the change of the presidency also meant a change of governorship. This had, to some extent, caused instability in the sound political formation in American Samoa.

Conyer has taken this up when he recently wrote about the unclarity of American foreign policies in its colonies such as American Samoa:

> A main negative factor of U.S. Administration of American Samoa has been the lack of clarification of U.S. goals and policy. While this initial inquisition was based on a mixture of commercial and strategic interests, the ensuing years brought little real development, either in the commercial or military aids ... American Samoa has remained as an unincorporated and unorganized territorial possession of the United States.[1]

In saying this, Conyer was concerned with the redefinition of colonial interests and policies for the sake of the Samoan people. Now, with the indigenous leaders in those governing positions, politics needed to be flexibly examined, organized, and carefully planned according to the people's needs.

The most exciting political change took place in November 1980 when the Samoans elected their representative to the Congress of the United States. As aforementioned, the Delegate-At-Large Representative was not a direct member in Congress as is the case in other U.S. territories (e.g. Guam and the U.S. Trustee Territories in the South Pacific). With this new political establishment, American Samoa now had a direct voice and this would enable Samoans to understand current political issues and formation.

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1. C. Conyer, op. cit., p.127.

It can be seen from the discussion of the political situation in American Samoa, that with the arrival of colonization, a new political set-up was introduced. At present, this political structure still exists and is becoming the new political structure for dealing with major issues which involve the whole community. Happily, indigenous leaders are now entrusted with the governing responsibilities in this new system.

But it is exactly in this situation in which Samoans, particularly those people involved, find themselves being imprisoned in the despotic grip of the powers of the new political structure. The real illness of such a new system in American Samoa today is rivalries between different political campaigns during elections. And coupled with this is the subtle practice of nepotism. Because of this, there is a lack of readiness, the capacity and the channels to make people's legitimate needs felt throughout the whole system.

It is true that the political developments offer many possibilities for creative presentation of responsible citizenship. Yet, while promoting emancipation of the common people, they offer no answer to the moral and social problems which these steps involve. In saying all this, it is true that the new political structure reflects the popular desire for change, but the change lacks ultimate direction and meaning. The point is that the Church cannot just wait and watch its people being affected. In this time of immense political change, the Church must realize that more responsibilities are laid upon it.

3, The Christian Responsibility for Political Life

Unfortunately, the Church's response to the political development in American Samoa has been one of the least satisfactory aspects of the whole Christian encounter with modern society. Generally speaking, the Church has avoided involvement in political questions and she has generally urged her members to stay out of politics, maintaining that it is not the concern of the Church. This discussion, therefore, will examine the reasons for the lack of the Church's involvement and the need for a new Christian understanding of political responsibility.

(a) Reasons for the Lack of Christian Involvement in Political Life

The specific reasons for the lack of Christian concern for political development vary from place to place, but in American Samoa the following seem to be outstanding.

In the first place, the Church has often opposed involvement in politics out of a sincere desire to maintain the purity of the Gospel, and to keep the Church apart from the political tensions and passions which have often divided the community.[1]

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1. This transcendent attitude of the Church has a historical reality. For example, in the various districts, the missionaries closely identified themselves with the chiefs of the respective districts. However, the missionaries were aware of the fact that the mission's territorial commitments should not be subordinated to political interests. Thus in Samoa the missionaries developed an attitude of political impartiality for many years. See R.P. Gilson, Samoa 1830 - 1900; The Polities of a Multi-cultural Community; especially pp.91ff.

This emphasis on the transcendence of the Church and on avoiding contamination by the bitter struggles and rivalries of politics has often led to the extreme position that Christians ought to abstain completely from political life unless it conforms to a certain ideal code of behaviour. This is particularly true in situations where all political parties are organized on narrow communal lines or according to religious interests; or where, because of corruption in political life, the Church concludes that she can only maintain her integrity by avoiding political temptation, and by urging her members to eschew all involvement in politics.

However, in the light of the modern political situation, such an attitude needs to be re-evaluated. The Church cannot escape this reality of involvement because her members are responsible for the new political moves and even for bribing voters in election campaigns. The Church's pietism therefore needs to be reconsidered and redirected because it does not help the dilemmas facing Church members. A more effective and positive approach is required rather than being negative. Abrecht writes of such an approach to the political situation of Third World nations:

> To counter the resulting loneliness of the Christian politician and to enable Christians to belong freely to a political party despite its shortcomings, it should be clearly understood that participation in political life is also a part of the Church's ministry. To help him in making political decisions, there is a need for rediscovering ... Christian ethics.

> A partial solution may be found in small groups of Christians engaged in politics developing their own fellowships and their meetings with other Christians to discuss moral dilemmas inherent in politics.[1]

This is an excellent appeal for any developing Church, such as the Congregational Christian Church in American Samoa, to reconstruct her involvement by restructuring herself in a way which will educate her members in their political tasks. In later pages reference will be made to the missionary structures of the Church. Suffice it to say here that the Church cannot just escape involvement in political life because her members have responsibilitities to take part in politics, and, therefore, they must do what they can to improve political life.

The last and probably most important reason for the weak Christian response to political development in American Samoa is the argument that political affairs per se are not the proper concern of the Church. It is argued that the Church has no obligations in political life because the duty of the Church is not to engage in politics but to preach the Gospel.[2] It is not correct to say, therefore, that the Church is totally responsible for the lack of Christian witness. In this regard,

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1. Report of Nasrapur Consultation, Part I. Published in Religion and Society, Vol.Vii, No.1, 1960, p.45, as quoted by Abrecht, op. cit., p.81.

2. This is the attitude prevalent among most Samoans and there are recent examples of this attitude. To mention but one, at the meeting of the General Assembly of the Congregational Christian Church in American Samoa, July 1980, a senator of the Legislature, in protest against the political responsibilities sketched for the 3-Year Plan of the Christian Education Department, debated the issue of the Church's involvement. He said that the Church had nothing to do with politics; it is Government's business ... The Church was to preach the Bible.

both people and the Church are responsible for the inadequate Christian witness on political questions. This misunderstanding on the role of the Church, however, has finally led to its neglect of the new political developments.

(b) The area for Christian Witness in the new Political Life

The movement for self-government leading to the formation of new political structures is undoubtedly the most difficult and decisive form of change for the Church. The primary task confronting the Church members or the indigenous leaders is the achievement of self-government followed by the building of the political structures of a new national government. Moreover, as the new national government is expected to take a large measure of responsibility for economic development, progress in this field is dependent upon political unity.

For the Church, it is about time to ask questions about her responsibility in this present situation. How does the Church interpret Christian responsibility in this dynamic political situation, and what is it actually contributing to the understanding and action necessary for a new political order? What is the meaning of this coming into existence of the nation and where are we as a people going? What should be the attitude of the Christian community to this situation and the challenges it presents? How can the Church make contact with the dynamic stream of political thought and life when so much is happening that affects the welfare of the people?

In less dynamic times, and in the framework of a traditional theological approach with a narrow view of the Church's missionary responsibility, these questions may not have appeared so important. But in the context of continuous political change, they become questions of greatest urgency, which the

Church in American Samoa cannot avoid. The choice before the Church is not whether or not to be involved, but how it can become involved in such a way as to fulfil her missionary concern.

In a later chapter, we shall refer to this question of how the Church can become a missionary Church in the new Samoan society. At the moment, it is enough to say that the area which needs the Church's concern is the central political structure. And it is from this perspective that the Church should consider change, both in her missionary mandate and its structure.

C. EDUCATION TODAY

One major aspect of the development of the new Samoan society is the part played by the Department of Education.

By looking at the whole history of education in American Samoa, one can see, on the one hand, the uncertainty and instability in the educational system. On the other hand, as education continues to provide some people with the best opportunities, it also is instrumental in outmoding their moral and cultural values.

The concern here, therefore, is to discuss the history of the educational system in American Samoa. An attempt is made to identify the areas for the missionary concern of the Church. Thus this discussion will involve (i) the background of the Church's missionary role; (ii) the development of schools; and (iii) the areas of the Church's concern.

1. The Background of the Church's Missionary Role

One of the ruling principles of the London Missionary Society was evangelization through education. Native people, like the Samoans, should be, first of all, educated so that

they could evangelize and understand the gospel easily.[1] Goodall, in his attempt to assemble the answers from the early L.M.S. missionaries concerning this question, found out three principal lines of policy:

> There is, first, the assumption that the school is to be regarded chiefly as an evangelizing agency, directed towards a non-Christian community and leading to the scholar's explicit decision for Christ at or near school-leaving age. There is, secondly, the view that the objective of mission schools is the instruction of the existing Christian community and the nurture of Christian leadership. Thirdly, there is the conviction that schools must be maintained as a Christian obligation to the community as a whole - to its Christian and non-Christian members alike - because education, from the Christian standpoint, is an essential way of witnessing to the Truth; it is a process by which children may be led into that fulness of life which is part of the Gospel's meaning for mankind.[2]

These principles of missionary education seem to reflect the whole Christendom idea in Missions, the concept which is much criticized today.[3] However, they still bear witness to the fact that missionaries saw themselves as 'under an obligation to educate, just as they were under an obligation to evangelize'. The two processes were so inseparable as to be indistinguishable, even where a missionary was dealing with subjects which were commonly called 'secular' in the Samoan education.

So, in discussing education in American Samoa, we can see that the Church had a direct role in promoting education. These direct roles of the Church and the early missionaries were made possible through mission schools, especially village education.

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1. K. Faletoese, History of the Samoan Church, L.M.S. Malua Press, Western Samoa, 1959.

2. N. Goodall, op. cit., p.458.

3. The strongest attack on the whole Christendom idea in Missions came from R. Allen; see his book The Spontaneous Expansion of the Church and the Causes which Hinder it (published in 1927).

The educational activity of the L.M.S. was not limited to elementary education only; there were higher educational institutions established during this period. The Leulumoega Fou College, for instance, was originally started in 1887 by John Williams and Rev. Hills as a normal school for Samoans and as an institution for secular knowledge. The deputation of 1888, on the other hand, reported the progress of the Church's education and in consequence recommended a school for girls so that women might be equally educated as reliable wives of the trained pastors and as effective teachers of the Gospel. So, between 1835 and 1845 the translation of the whole Bible was completed, and was made ready for evangelizing purposes.

All these educational activities were primarily aimed to prepare the Samoans for Gospel preaching. Thus, in 1844, theological training was instituted under the supervision of George Turner and Rev. Hardie. The institution was organized with certain aims: to train the native pastors and teachers for the exposition of the scriptures; to christianize the whole of the Samoan group of islands; and to train the natives according to the understanding of Polynesian ideas.[1]

The important thing to be noted about this institution is that its first graduates proved to be the most dynamic and active teachers of the Gospel, not merely in Samoa, but throughout the Pacific islands.[2] They established, for instance, in Samoa new village schools and continued the educational work that the missionaries had started in the districts. Students from outside returned and became teachers and pastors of their islands. People who went out through this door, Samoans in

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1. K. Faletoese, op. cit., p.30f.

2. See for example, Joseph King, Christianity in the Pacific: A Description and Defence.

particular, became influential leaders and teachers.[1]

The point that needs to be established here is that the Church was deeply involved in education, and it is hard to find an instance in modern Church history where the coming of the missionaries and the native pastors did not prove a teaching missionary role.

2. The Development of Schools

Apart from the missionary schools, established for long in the area, education in American Samoa before 1921 had a chequered history.[2] Early in 1904 a public school was opened in the naval station for white and mixed-blood children, together with Samoan children nominated by each of the three districts. In 1921 it became known as the Poyer School, after the name of the current Governor, and was made the educational centre for American Samoa.

Besides this public school, several mission schools were opened so that boys and girls from American Samoa need not, as formerly, cross to Western Samoa for higher education.[3] These comprised convent schools in the western district (1897), and in the central part of the island (1909), an L.M.S. girls' school at Atauloma (1904), the Catholic schools in both the western and central districts (1906 and 1915), and a Mormon school for boys and girls at Mapusaga (1900).

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1. In general terms, people with some educational knowledge, especially theological students, are always looked upon as influential leaders in the community.

2. For a detailed account see American Samoa, a General Report by the Governor, pp.80-88.

3. The reason was obvious: the Church schools were primarily regarded as higher schools in the community, and these were all situated in Western Samoa (since the first early missionaries arrived there).

In 1911 the Governor made an attempt to coordinate educational work in the territory. He appointed a Board of Education, standardized curricula as far as possible, supplied text-books and equipment to the non-sectarian schools, and sought both to stimulate the teaching of English and to produce some co-operation between the mission bodies. During his regime a regulation was issued making compulsory the attendance at school of every child between the ages of 6 and 13, at least for four days a week during the school year. This proposal, however, met with lukewarm response due to lack of finance and shortage of qualified personnel because only a small number of Protestant pastors could teach English.

In 1921 the Samoans requested the Governor to widen the educational opportunities for their children, with the result that a system of public schools was organized throughout the territory. As developed in succeeding years and given legislative sanction in a regulation of 1926, it took the following form, at least until 1932-33, when the whole system was refashioned under circumstances to be seen below.

A Superintendent of Education (in practice the Navy chaplain attached to the Station), together with a Board of Education, including three Samoans, one representing each district, were charged with the task of overseeing educational activities and making recommendations to the Governor, with whom the final authority, in this as in other matters, lay. As a technical and executive officer under them was a Director of Education, whose work consisted of organizing and inspecting the schools, training teachers, and superintending the Poyer school, the centre for education in American Samoa.

With the establishment of the new educational system, there

were two types of schools being distinguished: primary schools, providing instruction in chart and primer classes and in grades I to IV inclusive, thus equivalent to the pastors' schools; and intermediate schools, giving work from the fifth to the eighth grade inclusive, hence taking pupils to the same stage as the higher grade schools. Natives were trained and supported under a system akin to that of the present situation. These types of school were entirely secular, and there was no attempt made to correlate them with the missionary schools.[1]

The important point that needs to be made here is that the educational system was established at this early stage of school development to cater for the educational needs of the Samoans. The striking elements in this new educational system were, on the one hand, in the field of language, since the Naval authorities had as a keynote of policy the teaching of English from the lowest classes upward. (In the schools with higher grades, use of the Samoan tongue was forbidden even in the playground.) On the other hand, attendance at schools either public or private was compulsory for all children from the age of 6 until they had completed the fourth grade - a maximum age of 17.

The objects of this school system were to teach pupils (i) to have good health; (ii) to have good homes; (iii) to use books; (iv) to do some specific work well; (v) to be good citizens of American Samoa; (vi) to spend their leisure properly;

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1. The difficulty in this move of trying to correlate the public schools with the missionary schools was that the pastors were loath to have the children of their villages taken over by the government. See F. Keesing, op. cit., pp.426ff.

and (vii) to develop good strong character.[1] Keesing wrote of the capability of the Samoans bearing with the educational system in the early period of school development. To quote:

> Of 49 teachers, 44 are Samoans, who as a minimum requirement need a certificate showing they have attended at least once the annual ten weeks' teachers' course. Some idea of the progress made so far by their pupils is indicated by the fact that of 2,044 children attending the public or state schools in 1930, 1,854 were in the primary and 190 in intermediate schools; the distribution of these children shows 60 per cent in the chart and primer classes, 31 per cent in the first four grades, and only 9 per cent in the fourth to eighth grades.[2]

How had the Samoans responded to adapting themselves to the new educational system in order to fulfil their educational needs? Several Samoan leaders heartily approved and were gratified with the system.

But this was not a unanimous feeling among the majority of Samoans towards the educational system. The hearings of the Commission in 1930 gave an opportunity for the Samoans to express their ideas on education. Some approved the existing system, and were gratified that their children who once felt shame before the superior education of Western Samoan children were now, in their opinion, ahead of them. Most Samoans considered, however, that the existing school system was unsatisfactory, and the teachers (Samoans and white men) as yet incompetent. Some thought that efficient teachers should be secured from outside until the local teachers could be better

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1. These objects and system represent the working of a fundamental element in the educational policy of the United States toward the natives in its various dependencies and territories, of which American Samoa is a good example. See F. Keesing, ibid., pp.428ff.

2. F. Keesing, ibid., p.427.

trained, and that education should be extended to approximate more to that in Hawaii, including high school grades and a thorough teaching of English. Some felt that the education of the future should have an agricultural element rather than concentrate on academic subjects only. Several Samoans and American teachers insisted that there were too many schools and too great a financial expenditure on education already, and that Samoan needs would be adequately served through three high schools, one in each district, to which children would come from mission pastor schools such as existed in 1921.

In 1932, the educational situation was completely changed through the establishment of the Fredric Duslos Barstow Foundation. A committee was sent to Samoa by the Foundation to formulate an educational scheme. The authorities gave every co-operation, and evidence was gathered from the Samoans themselves. Almost without exception there was favoured a modification of the earlier policy of rapid westernisation, undesirable results of which were becoming manifest along lines to be viewed shortly. The foundation, said Keesing,

> ... was proposed to strike the middle course 'to conserve the best of Samoan culture and at the same time to give acquaintance with the great intellectual tools and the social concepts and institutions of the west to the end that Samoans may maintain respect for their native heritage ... and at the same time to meet on equal terms with other peoples the conditions of the modern world.'[1]

It seems likely that the Foundation was geared towards the fashioning of a school system for the Samoans so as to realize as far as possible in their lives the general idea of fusing both worlds of experience, in the hope that they would be able later to provide an effective Samoan leadership. The Foundation

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1. F. Keesing, ibid., p.431.

therefore aimed to give courses in both Samoan and English.

The main interest of the Foundation, however, was in a special school for leaders to be an experimental adjunct to the main system. Because it was vocational in its aims and purpose, its recommendations were seriously considered and adopted as the basis for the set curriculum of the educational system from 1932 to 1961. The Department of Education carried these aims into effect when the use of books and stateside materials was discouraged during the decade 1940 - 1950 so that Samoan living could be re-introduced in the classrooms.

The learning and teaching process in Samoan education underwent a further change when Television Education was introduced in 1964. Classroom Television Education was the brainchild of Governor H. Rex Lee who worked as an executive from 1966 to 1967. The feasibility study on an educational network for the territory was carried out mainly by the National Association of Educational Broadcasters and bore out the Governor's contention: 'Television is the main medium for the carrying out of Education in American Samoa.'[1]

Governor Lee testified on behalf of this technological means of education by stating the following: (i) In the territory, he found a totally inadequate system of education operating on no set curriculum; (ii) in this he found a handful of mainland teachers using stateside concepts and text books which Samoan children could not understand; (iii) the rest of the teachers were three hundred Samoans of grossly inadequate training, often so limited in their English that English instruction was unintelligible both to visitors and the school

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1. Department of Education, Building a New Samoa, Booklet for Teachers' Guidance in Television Education, 1964.

children.[1]

The proposal, as the Governor continued to argue, would surely offer several outstanding advantages in society: (i) a relatively small staff of highly qualified teachers could bring top quality instruction to every child even in the far remote villages; (ii) classroom discipline could more easily be maintained; (iii) the level of speaking English would be upgraded; and (iv) there would be great benefit in the electrification and refrigeration of the whole island.

Therefore, Television Education was the main medium of education from 1964 to 1975. Within this period of technical education, Television Education produced teachers' guides for 40 courses, students' instructional material for 36 courses, and video tapes for 40 courses. Television Education staff members also conducted courses and workshops for teaching science, English as a secondary language, elementary mathematics, art and music. With Television in process, about 60% of all instructional television programming in American Samoa was devoted to language teaching, while another 10% offered English enrichment activities.

However, the Department of Education discontinued the use of Television Education because it did not prepare students to meet the standard of higher education in the United States and elsewhere (these were the scholarship students); it only helped to improve English speaking. Television Education also failed to help those students who could not identify with the stateside courses, i.e., those students proficient in Samoan. The educational system then favoured the re-introduction of text

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1. Department of Education, ibid., pp.32-36.

books in the classrooms, and particularly the establishment of a Lingual Bi-Cultural Programme. With this change in the educational system, the Department of Education provided leadership and worked co-operatively in designing appropriate teacher education programmes in high schools, counselling, vocational special education and other areas. It also provided workshops on individualized instruction, team teaching, communication skills and community relations. The Bi-Lingual Programme produced learning materials and trained teachers in the utilization of these materials.

It is interesting to realize that, despite the instability of the educational system, the Department of Education has enhanced its educational visions and is moving toward the betterment of the educational system. Its aims and goals are continuously evaluated and considered for current Samoan education.

The attainment of these technical aims and goals is made possible through various institutions in the attempt to better the educational situation in American Samoa. These institutions are named as follows: Elementary and Secondary schools, the two long-existing branches of education; Early Childhood Education (1969) for three, four and five-year-old Samoans; Special Education for the development of good character and personality; Instructional Development and Library Services for reading and for improving English speaking. Above all is the American Samoa Community College founded in 1971 which operates as an institution of higher learning. It prepares advanced students for overseas training, and, judging from the rate of expansion of this institution, there is a growing interest in the community in post-secondary education. Whatever

means are used, all these institutions serve one purpose: they are organized to cater for the new educational needs of the individual in the new Samoan society.

This is well demonstrated. The Church is no longer the place where the major issues are dealt with, and there are many signs indicating that ministers in local congregations have been outmoded by secular education. This discussion, therefore, is not an attempt to urge the Church to restore her central position, nor to criticize the educational system, but to point the Church to areas of her involvement in the educational situation.

3. The Areas of Concern

In order to determine the areas for the Church's missionary role in the educational system in American Samoa, we must first of all try to analyse the results of schooling.

It is easy to appreciate the good objectives of the American authorities in Samoan education: to develop character and citizenship, to broaden the limited mental horizons, to make the people more competent to participate in a world of enlarging experience, to conquer indolence by intensifying economic wants, to train leaders, and to prepare for greater self-government.

However, the results of these educational programmes and aims have been limited. On the one hand, the native children have not responded quickly to the educative process. On the other hand, many of those who have been to school show signs of maladjustment and discontent. Perhaps one of the major reasons for this unsatisfactory situation is the conservatism of Samoan

life.[1] Keesing puts it thus:

> In the years of childhood the individual engages in activities, submits to disciplines, and gathers impressions remote from those filling the experience of a white child. The same group of pot-bellied brown babies who stop their spontaneous romping in the village square to cluster and stare at a visitor will squat solemnly cross-legged by the hour, miniature replicas of their ceremonious parents, watching and listening to the grown-ups. Eating irregular amounts of food at all sorts of hours, moving from household to household among the relationship group, helping, and so learning, the tasks of their elders, ... yet soon discovering the current taboos and prohibitions of their group, they grow from year to year in the mental and social likeness of the previous generation.
>
> Now comes the period of school, inaugurating a fundamental conflict in ideas and codes of behaviour, and opening the way for choices on the part of the individual. The children commence their struggle with an alien tongue which, except for those living around the urban areas, has little if any practical application: the test is not using its concepts to master experience, but acquiring by rote from a native teacher, himself little familiar with English, the prescribed exercises in order to pass school examinations. Their hands manipulate new techniques - arts, crafts, mechanical processes - that are different from, hence rival those of Samoan material culture... Ideals of 'self-reliance','resourcefulness', and 'getting on in life' are to greater or lesser degree set before them, and in the final analysis conflict with the ideals Samoan children absorb if they adjust their lives to the traditional native society.[2]

Here, Keesing is making a fair judgement concerning the problem of education in the beginning. Not only does the

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1. At the early stage, the introduction of education was not well appreciated. At village level people were uncertain and unstable about the present schooling system. They found it difficult to adapt themselves to the introduction of new materials and English speaking in particular; they loved their Samoan life. Mead (1930), Keesing (1934), Grattan (1948), and Sanchez (1955) all agree on this reality. See especially Mead, Coming of Age in Samoa, London, 1930, p.82ff.

2. F. Keesing, op. cit., pp.433-434.

faa-Samoa (Samoan way of doing things) complicate in many ways the task of schooling, but the new education tends to show itself superior.

But the conservatism of Samoan life should not be held totally responsible for the problem of 'slow adaptation' to the new education. In their study of economic progress in 1969, Wolf Management Services pointed out several reasons which they held responsible for the problems in education, such as shortage of finance and lack of well-trained personnel.

In 1970, a further investigation by the Department of Education was carried out as the follow up to the Wolf Management Services' recommendations. The research found out that the philosophy of education since the time of the Naval Administration included the following factors:

(i) Schools in local villages were forced to learn stateside subjects, though they had little knowledge of these subjects;

(ii) Teaching in school was an alternative for those who could not find jobs in the government;

(iii) Most of the teachers were whitemen on two-year contracts;

(iv) Being under a foreign power, American Samoans have experienced many changes in their lives. These changes were not expected to come; they did not happen in a gradual process, but rather were forced on society.[1]

It now appears to be the case that education in American Samoa during the Naval Administration (1900 - 1951) was promoted in haste without a clear vision of its goals. The educational system and the set curriculum were devised according to the aims

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1. Department of Education, Education in the Past, Present and Future in American Samoa, 1970.

of those who were involved (i.e. foreign officials or Naval Governors) in the administration, and not with the needs of the Samoan community in mind.

As a result of this, the educational system in American Samoa lacked consistency. A reaction prevalent among Samoan administrators in the Department of Education after this period (1950 - 1960) can illustrate this inconsistency better:

> When a whiteman from Ohio is appointed as a Director of Education in American Samoa, he certainly has all the power to change the educational system and runs it in the way identical to Ohio Education. After two years contract, another whiteman from Iowa is appointed; he likewise changes the whole system accordingly.[1]

It becomes apparent that this reaction was not against the re-consideration or the evaluation of the educational system, rather it was a sharp attack on the instability and uncertainty in Samoan education.

Another fundamental factor of the current educational system which needs serious consideration is 'mis-behaving and mis-conduct' of students.[2] The Department of Education is facing the problem of how to discipline the students. This has

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1. L.T.V. Falealii, The Study of the Attitudes of Public Schools Teachers Toward ITV in American Samoa, (Unpublished Doctoral Dissertation, California, 1976).

2. In 1980, the Professional Day (Conference) was held to begin searching for solutions of the issues at stake. During the panel discussion, the parents showed their disappointments. In response, one educator put the issue in a challenging way: 'You are expecting us to do this and that for your children, but what are you doing? Where is the Church? We cannot move as you expect. We are working according to what we are told and what is described to us'. In her concluding remarks, the guest speaker (Director of all Secondary Education in Kentucky, U.S.A.) said: 'The only beginning that I can think of is to take our educational problems as opportunities for future actions'.

been carried out to the effect that many students have been expelled from school because of misconduct. In saying this, we want to point out to the Church that the present schooling system does not help the great number of students who will go back to their villages. This is simply saying that the Church should understand that the aims and goals of the educational system are limited to certain areas, e.g. employment, scholarships, etc. It does not seem adequate for shaping the totality of each individual in society.

Yet far more serious than such limitations and discontent have been the results of unexpected and seemingly undesirable by-products of schooling. 'Education is creating an ignorance of the faa-Samoa,' says one chief. He continues: 'Since the whole of our customs are bound together in one sheaf we fear that too much education will destroy us ... the educated person disregards the interests of his family and people, is disobedient to chiefs and his parents, considers himself superior, refuses to take part in plantation work, and often leaves his home to go to the town.' Quoting a mission worker in American Samoa, Keesing observes the situation thus:

> 'What has been the result of such teaching up to the present? That the young generation know neither their own language nor English; that they are led to believe that their own Samoan is not worth while studying, and that their future happiness depends on their stammering in a foreign language. What will be the result of such a teaching system in the future? Their own beautiful tongue ... will be more and more polluted and finally forgotten; those in charge (of their education) will become the grave-diggers first of their language, and, as a sure consequence, ... of their distinct, national characteristics ... Samoan lore will become a thing of the past ... What I am against is trying to graft upon them, all at once, a culture which we ourselves took centuries to develop. A rain is beneficent but a flood harmful.'[1]

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1. F. Keesing, op. cit., p.438.

This does not mean to do away with education and the present educational system or its goals. Rather it is an all-inclusive approach for Samoan education. So Keesing adds a little later:

> To stop or reduce formal schooling is no palliative. Indeed, the school is an essential instrument for refashioning consciously a new type of Samoan life and helping present youth to find their way amid the the increasing disorganisation. It is better, they say, for the Samoans to learn English in the schools than from casual street talk, from the not too admirable speech of less-educated mixed bloods, or from the pidgin-English of the plantations; better to fashion their ideas concerning the outside world through the trained teacher than from the movies or chance contacts. The faster mass education is pushed and the greater the opportunities for higher schooling, the more rapidly will the undesirable results of partial enlightenment pass away, the useless elements of the old life be discarded, a real leadership emerge, and competence under modern conditions be achieved.[1]

Education today is one of the intrinsic aspects of the new Samoan society. It is one of the areas in which profound participation is taking place among the people. It has become an arena where major decisions are dealt with and where crucial questions require to be answered. The concern for the future by means of the new educational system needs vision and perspectives, plans and initiatives, mandate schemes as well as profound co-operation.

In saying this, the new educational situation always means new missionary responsibilities for the Church. The people need guidance and profound co-operation towards the shaping of educational goals and objectives that will meet the real needs of the Samoan people. This situation is confronting the Church and becoming even more critical. Like it or not, the Church must co-operate in providing guidance and insights towards the formation of the educational system.

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1. F. Keesing, ibid., p.442.

CHAPTER THREE

THE PROBLEMS AND PROMISES FOR THE CHURCH

It has been seen from the first chapter that the traditional structure or the chieftain system is changing. In one way or another, social changes that have come about because of exposure to the outside world have weakened the traditional structure and authority systems. If this is true of Samoan society today, should it not also be true of the Church? Succinctly put, the Church should not continue to execute her mission with her traditional pattern or structure as influenced by the chieftain system because these are now called in question.

In the second chapter, it is also shown that these traditional patterns are proving to be inadequate to deal with major questions which the people are facing; these issues are now dealt with in the new emerging structures. At the same time, these structures have created the areas which need the Church's urgent involvement. Unfortunately, the Church, in this time of multiple roles and immense complexity, is often silent and uncertain about her fundamental task of the Christian mission in society.

This uncertainty appears to beg the question. Why is it that today the Church is so static whereas in an earlier day it was the Church which led society to break from the traditional conceptions of life? In other words, in an earlier day, the Church seemed to have the answers to many of the questions posed by society, but very often these are no longer helpful or convincing for Christians in the new Samoan society. If society and its needs have changed, the Church, in executing her mission to these areas, must surely also change.

In the 1930s and 1940s missionaries were still providing the main leadership for Christian thinking on social issues and few indigenous ministers and Church members were expressing themselves on these questions.[1] This was, in most respects, an inevitable and artificial situation. It was inevitable because of the lack of experience of Samoans in thinking about these issues as Christians. It was artificial, especially for the missionaries who had somehow to think themselves into the situation and problems of the Samoan people. In such a situation, it is understandable that many Western missionaries preferred not to become involved in discussions of political and social issues with the colonial government or with their local Christian colleagues. These conditions tended inevitably to reinforce the attitude that the Church's task was a spiritual one and that it need not be concerned with the material and social well-being of the people.

However, the new independence of Christians in American Samoa gives them the possibility of a more comprehensive, realistic and effective response to society than in the past. And although they are often just beginning to organize themselves, there are indications that their Church is moving quickly to strengthen her witness in society. Moreover, there is a group of Christians (ministers and Church members) who recognize that

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1. The Church, through missionaries and native pastors, was responding creatively to the needs of the people. The missionaries became the mediation leaders between the Samoans and foreign government officials. The pastors, on the other hand, speed up the growth of the newly established Church as well as the missionary work in local communities. Missionaries had responded to the need for education, for example. Step by step educational work as well as the general work of the Church passed to Samoans. See especially N. Goodall, op. cit., pp.363-364.

Christian thinking on these problems has only begun, that concern for a changing society must not be limited in one particular area, and that there is urgent need to strengthen Christian witness at all levels in relation to the new structures.

All this is promising for the future. It is clear that in the next ten to fifteen years there will be great changes in the Church's thinking and structure which should enable her to respond more effectively to new social conditions. From this standpoint we may speak confidently of a new vital creativity in the Church. In a later part we shall have to consider suggestions regarding new ways in which the Church might be structured and point to the specific theological contributions of the Church in this time of change.

There are certain theological, institutional and structural factors which seem to hamper the Church in fulfilling her missionary responsibilities in society. This chapter, therefore, aims to discuss these most revealing factors, namely theological conservatism, inadequate structure, and the lack of good leadership for mission and ministry.

1. Theological Conservatism

The most serious obstacle to the Church's fulfilling her missionary responsibilities is theological conservatism. It is not unusual for the Church today to be confronted with a whole range of puzzling problems involving grave spiritual issues for her people. What makes the situation even worse is that the Church has been seen as theologically ill-equipped and frustrated in seeing the new areas that need her involvement. This is because the Church is still operating on the basis of theological ideas which express not the power of the Gospel in

a changing society but primarily the theology of another culture. For example, the traditional missionary understanding of the Gospel.

According to the early missionary view of salvation, theological instruction was of crucial importance in preparing the individual soul to receive God's gift of Grace, and in helping him once he had been awakened to the truth of Christianity, to the development and maintenance of true piety and moral self-discipline.[1] This is to say that the salvation of the individual soul seemed to be the main task of the Church's mission in the beginning (see Chap. 1, footnote p.16). Consequently, this evolved in Samoa, building a Christian culture and a Christian civilization.[2]

Later, the missionaries observed that many Samoans considered behaviour ... the way to salvation.[3] 'Depending on what salvation was taken to mean,' says Gilson, 'this belief may have owed something to the traditional religion, but in the event, it was a likely outgrowth of London Missionary Society Society puritanism.'[4]

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1. P.R. Gilson, op. cit., p.102.
2. This view has been greatly criticized today, to mention only one example, by Roland Allen. Allen argued that this must not be the case precisely because Christian customs must be the product of their own (mission fields) Christian growth and experience. He sharply challenged the view that in order to make men Christian it was necessary to ameliorate barbarous conditions; see R. Allen, op. cit., pp.111-112. He also questioned the use of such phrases as 'Christian social conditions' and 'Christian civilization' (ibid. p.115). Allen's concern is to avoid the identification of Christianity with Western civilization and to ensure that the younger churches, such as the Congregational Christian Church in American Samoa, would have full freedom to work out the meaning of Christianity for their own culture.
3. Dyson, SSL Pratt, 10 February 1841.
4. P.R. Gilson, op. cit., p.105.

The point that we are trying to make here is that it is the conservative understanding of the Gospel as soul saving that the Church holds and teaches up to this day. As a result, the Church, instead of considering the new structures of society as areas of her mission, is still mainly concerned with the 'Bible on the Pulpit'.

The changing situation in which the Church now finds herself, however, reveals that a spirituality of soul saving has been proved meaningless and inadequate. It does not provide a sound theological basis for a constructive approach to the modern everyday life of the people as well as the Church's mission in society. The chief need of the Church, therefore, is often new theological insights into the meaning of the Gospel and the moral problems of her situation.

Very often in the past, and certainly today in the areas of rapid social change, Christians have become involved in social questions and movements without a theological and biblical understanding of their responsibilitites. Almost unintentionally they develop their Christian concern for social commitments. Yet they do not start from a clear theological understanding; they are not led into a concern for society by a theology which will guide them in their exploration of the theological-ethical dimension of human relations in a dynamic economic and political situation. On the contrary, in most cases, they hit upon it by chance. Theology is not for them an illumination of social situations; they become involved, and they struggle to see what their confessional tradition has to say about these issues and problems. Very frequently they find that, as presented to them, it has very little to say, and they are torn between the impulse to re-examine that tradition

or to question their involvement. Increasingly they find that the Christian understanding they have received is outdated by new theological insights. This drag of a theological tradition which is underdeveloped in relation to the life of man in society is clearly one of the major obstacles to the theological creativity of the Church today.[1] More than anything else it explains why, in this time of immense social upheaval, the Church is uncertain about the areas of her mission in society.

Enough has been said to indicate that the old theological formulations are inadequate because they do not provide a theological basis for understanding the Church's mission in society and criticism of social problems. It is here we come to another point for considering the inadequacy of the old understanding of the Gospel or old theological formulations. They do not help the Church and individual Christians to evaluate the customary forms of community life and traditional cultural values.

As aforementioned, new developments, new structures and authority systems are both strengthening and weakening Samoan cultures. In such a situation, traditional cultural patterns have acquired a new status, and to many people, especially those who are deeply involved, this is a natural basis for a reconstruction of society and a redefinition of the present situation produced by social change. How do the traditional cultures adapt themselves to the new situation? And what is the attitude of the Church to this reformation of traditional patterns of

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1. A lecture by a staff member of the Pacific Council of Churches in Malua Theological College illustrates this point: 'Our churches are in different states of awareness of their responsibility for social questions; while one or two churches have been alive to it these four years, one church has for the first time taken up this subject at its synod meeting last month'. General Report of the P.C.C. Conference, Suva, 1977.

society?

In an earlier day the Church had answers to many of these questions. But very often these are no longer helpful or convincing for Christians in the new Samoan society. Until there has been considerably more thinking on these questions, the Church will not be equipped to meet one of the basic challenges of a fast-developing society.

Before there can be any real attempt to provide the Christians with a theological guidance, a theological basis on which the Church has to build her mission must be clarified.

2. Inadequate Structure

A further factor in the failure of the Church's understanding of the areas of her involvement is her ill-devised shape in a highly complex society. We may take the structure of the Congregational Christian Church in American Samoa as an example. In a moment, we shall see the full description of her structure presupposes a large Church standing at the centre of a Christian conformist community.

As clearly discussed in the first chapter, such a set-up is the reflection of the traditional structure as seen in the family and village organizations. Now, we must look at this set-up once more to see what it is, and how we come by it.

It is here we come to consider the Church's structure as influenced by the missionary establishment. To begin, it is necessary to acknowledge its formation. Goodall describes it thus:

> Early missionaries in Samoa were drawn from Congregational and Presbyterian churches, but although both polities played a considerable part in the development of the Samoan Church, from its early days the distinction between the 'gathered' company of believers and the local parish or community was much less clearly

> defined than either Congregationalism or Presbyterianism normally require. The special local responsibility of church members was emphasized, but the nature of Samoan village life made it almost impossible to give reality to the separated church meeting in the Congregational sense. This fact, together with the prevailing influence of the chiefs in village life, led in 1907 to a constitutional development in the Church of some importance. A number of responsibilities, including the calling of a pastor to a village, were transferred from the local congregation to a meeting composed of representatives (pastors and deacons) from several adjacent villages. This District Meeting or Presbytery was henceforth an acknowledged centre of ecclesiastical authority.
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> The creation of these District Meetings was the action of a body which was itself working towards the status of a General Assembly of the Samoan Church. This was known as the Fono Tele ('big meeting') ... When in 1906 the Fono Tele initiated the constitutional change referred to above, another significant step was taken. This was the establishment of a small advisory council known as Au Taeaina (The Elders) ... who were elected by the District Meetings or Synods, pre-eminently for their reputation as men of good report and wisdom in counsel.[1]

Regarding this, there are several structural factors that need to be considered for the purpose of this discussion. These are mentioned as follows: the district Church, the parish Church, and the missionary mandate.[2]

(a) The District Church

The development of this territorial structure owed its existence to the mission station approach. The group of missionaries who arrived in 1836[3] was facing the problem of how

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1. N. Goodall, op. cit., p.367.
2. Notice that I have reversed Goodall's order of the Church's structure. This is because the Church District was firstly established as influenced by the mission station set-up.
3. After the Church was founded in 1830, John Williams requested more missionaries to strengthen the newly established Church. (This was one of the traditional missionary principles in establishing new churches, i.e. church stability, see discussion of Hoekendijk.) But prior to this period, the London Missionary Society missionaries George Pratt (the educationist) and Samuel Wilson came to Samoa from the Society Islands. It was their responsibility to prepare the way for resident missionaries due from England. See P.R. Gilson, op. cit., p.88.

to deploy its forces most effectively. One conclusion was the distribution of missionaries according to various districts. Within the next years the more obvious gaps were filled, with new stations being set up in distant rural districts.

With the station set-up, each resident missionary assumed responsibility for his own area, subject to general instruction from the London Missionary Society and to the decisions of the Samoan District Committee, a body composed of all the missionaries. In practice, if a missionary wanted Samoan advice in mission affairs, he went to the people among whom he lived and worked. As for his pastoral care, the missionary paid visits to various villages and made reports to their quarterly meetings.

The point is that it is in this development that the district churches are, to this day, formed and have become the central place of ecclesiastical authority of the villages concerned.

(b) The Parish Church[1]

One way of achieving a single-congregation church in this set-up would have been to resettle the Christian converts round the mission houses or station headquarters. This has been the practice of the Catholic Church in gathering its converts, and the London Missionary Society adopted this same approach and used it in its missionary work in the South Pacific, Samoa in particular.[2] Its main purpose, however, was to facilitate the

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1. The development of the parish church (system) varies from region to region. For the European situation, I would refer the reader to Rev. S.G. Mackie, Pattern of Ministry, Collins, London, 1969; see especially chapter one. We need only concern ourselves here with the factors that have contributed to the emergence of the parish churches in American Samoa.

2. We will see more of this approach and its weaknesses in our study of Hoekendijk in chapter four.

instruction, moral improvement and protection of people who had been drawn from their families and villages.

In this regard, the Samoans, as Gilson says, paid brief visits to mission centres, but for the most part they refused to abandon their villages. The reason is simple. They were well regulated and bound together by the chieftain system. Therefore, they insisted upon having their principal units and places of public worship in their villages. Since their attitudes towards worship did not change, the London Missionary Society had to go to the other extreme, that of creating village churches. Since the initial formula was one station, one church district, traditional boundaries were not always adhered to, but, as mission staff increased and the Samoans made their wishes felt, the original church districts were then divided or altered until most of them coincided with the Samoan traditional units; these were sub-districts and villages.

(c) The Missionary Mandate

Under this sub-heading, the ecclesiastical offices and their tasks in the structure so far outlined will be discussed. Only two will be mentioned here.

(i) The Elders

In the above-mentioned quotation, Goodall describes this office as the continuation of the resident missionaries in church districts. When natives were ministers, they looked upon the white missionaries as overseers. As far as this pattern was concerned, the missionary reserved to himself such powers of administration and discipline that his views usually prevailed, even when they were unpopular. This simply means that he was the mainspring of the official acts of the Church, and that without him nothing could be done. But the missionary's

purpose in assuming such power was, of course, as much that of educating the people as of protecting the purity of the Church.[1]

In saying this, the ideas about work, discipline, behaviour and positions of the missionaries became the pattern for the elders to emulate. In the structure, therefore, they are responsible for the approval of candidates for ordination, the discipline of the ministry, the settlement of difficulties referred from local congregations, the issuing of instructions regarding the sacraments and public worship, and so on. This body remains the most significant feature in the organization of the Church, and its moral and spiritual influence is greater than that of any other single group within the Church. Although there are alternations and exceptions, the notable facts about this body are the maturity of judgment displayed by its members and the insight of the districts in selecting for it men of great potential and wisdom.

(ii) Pastor or Catechist

In the same structure, there takes place an increase in the number of pastors in the general community. Keesing describes these ecclesiastical personnel thus:

> Only rarely is a village accessible to a European-staffed mission centre, so that religious personnel at local levels is Samoan. These individuals, who have assumed in some degree the traditional mantle of the old-time priestly adept, are counted supreme in matters that touch the spiritual and the ethical, and usually also exercise strong secular influence. They have normally received a training in a central mission "college", approximating in the case of younger men to lower high school grades. Age and influence gives them a status much like that of a matai [titled man].[2]

To be sure, their ordination gave them ritual power, but

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1. Cf. P.R. Gilson, op. cit., p.100.

2. Keesing and Keesing, op. cit., p.63.

they were still fed, housed and paid by their congregations and were, in effect, subject to local 'call' and dismissal.

With all essential functions of the Church now performed within the villages by Samoans, the covenant between pastors and congregations became a closer, stronger and more stable relationship than that between the pastors and the European stewards of the mission.[1] That is to say, congregational rule, though meant to be subordinate, tended toward independence.

The parish minister, then, was the personal representative of the Church in a limited geographical area. He, by means of ordination, was a minister of the Word of God sent as prophet and pastor to a particular people. His ministry was still a universal ministry in that he represented the whole Church; he was the pastor of the congregation in the wider sense of all God's children in that place. It is in these terms that the responsibilities and duties of the Samoan pastors are, to this day, defined.

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1. Originally, this covenant was analogous with the relationship between an elder sister and her brother in which the sister was accorded a higher rank. Her rank precedence was most commonly expressed in the convention that she was to be served by her brother and that she ate before he did. J.W. Davidson clearly states the issue thus: 'Samoan culture recognized a special relationship between sister and brother. Brothers had an obligation to consider the interests of their sisters and their sisters' children. Sisters were held to have power of cursing their brothers and their descendants if this obligation were neglected;' op. cit., p.23.

   The point is, in the same way a new pastor makes a covenant with the village where he is going to work. Because of this covenant relationship, the pastor is promised full full support in all aspects. Judge C.C. Marsack writes on the impact of this support: 'The house built for the pastor is often of a European pattern, and puts to shame the maota (official residence pertaining to a matai title) of the highest chief.' C.C. Marsack, Samoa Medley; Samoan Way of Life by a Chief Justice, Hale, London, 1961, p.80.

The point we are trying to establish here is that, since the Church took these factors (the chieftain system and the missionary establishment) seriously, as it should, the Church's structure developed. At that time it was the task of the parish minister, for instance, to make it possible for each enclosed village community to conform and come to the Church. Around a central building and the clergy connected with it, a structure developed in the Church which some writers might call the 'come structure'. With this structural pattern people were not aware of coming and going; merely coming in order 'to receive', not however in order to become equipped and sent out with a proclamation of their own.[1]

In saying all this, we want to point out that such patterns and church structure now seem inadequate because today is not like the past. There are many reasons to account for this, but only two will be discussed here, for they are the commonest ones.

In the first place, the ministry and the understanding of the Church's mission has been largely restricted to the residential office holder (the clergy) and his sacred building, which is usually isolated from the major centres of work and social, political control. This is because the structure is defined and understood within the limits of the ecclesiastical realm. It seems that the elders and the pastors are the only recipients of the missionary mandate of the Church.[2] The

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1. From the LAITY Bulletin entitled 'LAITY AND MISSIONARY CONGREGATIONS', No.18, November 1964.

2. There is lay participation in the structure as of the 1893 resolution. But they are not considered as recipients of a missionary mandate for the Church's mission; they are only representatives, subordinate to the pastors and elders. This has a strong effect on the election of candidates to the General Assembly; delegates are chosen from among the top decision makers of local congregations.

clergy, assuming the position of supreme authority, represent the whole Church. Yet it is needless to say that this representation, at the same time, disregards the existence of the local community as the Church.

Consequently, the Church is frequently a pastor-centred church,making little use of lay leadership for a wider outreach in the community, and in any case the Church members have little idea how to make their witness on the vital issues of economic and political life. This is not to say that the faith of the Church, and her life in obedience to the commands of God, do not require as a permanent feature the gathering together in congregations with a local and temporal expression as well as a pastoral, preaching and liturgical worship. But though a congregation must have a certain enduring quality and must gather both in and from a certain place and a certain time, it clearly need not have a continued legal existence over many years nor be tied to a particular area excluding other such areas. Again, this does not mean the securing of indigenous leadership and independence from pastoral care, but rather breaking through the grip of the institutionalism that makes the Church's structure seem inadequate.

The Church, in the midst of her multiple responsibilities, is tied up with this traditional pattern which was controlled by a sense of order, and by the meaning of time, which contrasted completely with the new situation. This, coupled with the fact that her pattern of life was formed at a time when the Church was not very deeply involved in the problems of society, means that her structure often provides little scope for the expression of Christian concern. Her programmes of pastoral work, evangelistic witness, and so on, have too little reference

to the developing patterns of society.

Secondly, the Church's structure seems inadequate because it does not bring out the missionary nature of the Church in society. This is to say, the structure that the Church has, to this day, is not defined according to the Church's mission. The structure, as Goodall, describes, only helps the Church as far as procedures of making decisions patterns are concerned. According to Goodall's description, it seems that the Church's structure is primarily legislative (i.e. not for the Church's mission). Goodall states:

> Beginning as a consultative body, it (Fono Tele) gradually assumed a directive status and 'did much of what may be termed legislative work for the Church', its decisions being 'everywhere accepted as the solution of difficulties and irregularities in procedure and practice in Church order and discipline.'[1]

If we look again at Goodall's description of the Church's structure in previous pages, we notice that the structure begins with the congregation, then the district church. The creation of these mechanisms, says Goodall, was itself working towards the status of a General Assembly of the Samoan Church.

From this order, Goodall begins to speak about the establishment of the advisory council known as The Elders. Furthermore, the functions of the elders, according to Goodall's description, were more or less the protection and maintenance of this legislative body. It is on this same basis that the pastors were more representatives and delegates rather than participants in mission; they appeared to be more or less the agents so that the General Assembly could carry out its resolutions to all Church members.

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1. N. Goodall, op. cit., p.367, quoting from J.E. Newell, in Founders' Week Convention Report, pp. 45f.

In view of this, we want to point out that this structure is inadequate because it is not a structure for the Church in mission. This is not a criticism of the present structure for what it does, but for what it does not do. The Church is simply not organized in a way that enables her members to bring the presence of the Gospel to bear upon her mission in the new Samoan society. Perhaps the problem is the lack of understanding of the missionary nature of the Church in her location, as well as the problem of defining a church structure which would be viable in the economic and social environment in which the Church is seeking to establish herself.

If the Church is to be present for mission in all significant structures of life then a much more loose and flexible understanding of structure must be developed. This is to say that the Church has to find a structure which will relate herself creatively and relevantly to the new cultural and social environment of the new Samoan society. A theological basis for this must first be argued, however.

3. The Lack of Good Leadership for the new Missionary Responsibilities

Creative action by the Church in American Samoa depends not only on new theological insights and new structural patterns, but very largely also on better leadership, especially in the ministry. There are many indications that the Church is failing to keep pace with the needs of her constituencies, especially in the urban areas. It appears that the Church is indifferent to this aspect of creative ministry; she seems to be well satisfied with her inherited leadership structure, and yet appears to be failing.

Let us return once more to the social and political

scientist, David Krech, before leaving this issue. Krech distinguishes the type of leadership adopted in terms of amount of influence. A leadership style, he continues, reflects the circumstances that finally lead to the adoption of such a style; it also indicates the nature of a certain time; it brings out the personality of such a group as well as the leader himself. Thus, the common factor in the adopted leadership style is the influence the individual has on his followers. This simply means that those who outstandingly influence the group could be termed leaders. However, in most cases, there are always differentiations within the group itself; there are also specializations of the individual who has a significant amount of influence. This would make him the official head of the group. The adopted leadership, therefore, depends on the amount of influence the leader has, and the nature of the group in which the influence is utilized. Moreover, such a leadership structure tends to be the guiding principle and the dominant factor for the group's activities.

It is important to realize, with reference to Krech's definition of leadership style, why the Church had acquired a rank in leading the people. It was because of her amount of influence upon society in all aspects (see chapter two). But the leadership the Church adopted was the exact duplication of the traditional Samoan structure (we noticed this in chapter one). By virtue of her close identification with the chieftain system, 'there gradually took place,' says Goodall, 'a change in community leadership which had an immense effect upon the indigenous ministry of the church, its status and strength. This was the enlargement of the pastor's authority over the general community, with a corresponding diminution of the chief's

supremacy.'[1] The pastors became the more significant leaders of the local community.

Ever since then, the Church adopted the leadership that seemed hierarchical and appeared to be authoritative (see Diagram 5 below). The pastor maintained absolute power. He alone dictated the policies and plans. Usually, the pastor prevented participation in plans and goal setting. This is simply saying that all intercommunications were through him and under his control and supervision.

DIAGRAM 5: LEADERSHIP PARALLELISM AND HIERARCHY

TRADITIONAL	CHURCH
Chief	Elder
High Talking Chief	Pastor
Talking Chief	Lay-Preacher
Titled Man (General)	Deacon
Untitled People	Congregation

But, as complexity grows in the group, Krech continues, the leaders' central position and authority will become far more remote from all other members. More important perhaps, the more the group develops, the more functions and goals the leader serves to fulfil. This certainly results in the development of hierarchy and diffusion in leadership.

In saying this, it is important to notice that the Church is not the only mechanism that provides leadership in society. The new developments in economic, social, political and educational systems provide new leadership styles which have

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1. N. Goodall, ibid., p.366.

certainly decreased the amount of influence the Church imposes on society. While this continues to happen, the Church's leadership is restricted to her ecclesiastical world with no influence upon society. In short, the Church's leadership is the most uncreative and unproductive leadership in the new Samoan society.

A discussion of the results of various programmes[1] will illustrate the frustrations of the pastoral ministry. The results of these programmes, referred to in footnote 1 on this page, have described the frustrations of the pastoral ministry in American Samoa today: lack of the necessary training to help educated laymen cope with the present situation; increasing rejection by youth who have opportunities for greater intellectual attainment and who disparage the ministry because it is inadequately trained, and because they see it as a continuation of the traditional pattern; the separation of clergy from effective contact with social issues by the pietism (see the discussion of theological conservatism) in which they have been trained.

Similarly, this is one of the major forces that finally has led to the resignation of former youth directors in the Christian Education Department. Their incapability and unpreparedness in handling the problems of youth were, perhaps due to irrelevant

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1. These are the unpublished results of the Field Work Programmes conducted by the staff members and students of Malua Theological College started in 1973. The Programmes carry a special title, 'Survey of the Training Ministry in Samoa'. The purpose of these programmes, nevertheless, is to make the students acquainted with pastoral work as well as to define ministerial problems.

training which they received while in the theological college.[1] The programmes continue to report on what one youth director said concerning this issue:

> ... he feels that the whole of society is entering into a new situation which he does not understand. He is the leader, but in what direction is he to lead his people? He does not know the issues. He knows all the symptoms, but about the real issues of which they are symptoms, he is not clear.[2]

The contemporary situation and the problems it presents make it quite obvious that the pastors should have some understanding of the dynamics and structures of society. The pastors in most areas of social change do need help for imaginative leadership. This is the need that should concern the whole Church and is much too important to remain solely the responsibility of theological education and pastors.[3]

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1. Recently a discussion was conducted on how to improve the theological institution. The elders' committee favoured the view that it was not the distinctive task of the theological college to train the minister in economics, social science, psychology, or a host of other subjects; the primary task of the college is to train its students in theology. (See Annual Report of General Assembly, 1979). This view appears to beg a question. How precisely is the theological student to be 'deeply engaged in the problems and tensions of the situation', if in his training he concentrates solely on theological and biblical studies, and is provided with no opportunity for understanding how his theological insights must be applied to society? Such a reaction has been well represented when one deacon exclaimed: 'The students are inadequately equipped to cope with the situations in local parishes. To be a minister does not necessarily mean to neglect the whole of his situation and especially, the Samoan culture.'

2. The results of the programmes referred to above were duplicated for the Youth Report to the Youth Convention held in Suva, Fiji in 1980. (See especially Report of Youth Convention, Suva, 1980: section on Samoa.)

3. See discussion in chapter eight.

CONCLUSION

What conclusion can be drawn from this review of the mission of the Church and the factors which inhibit the Church's action? One thing is certain: upon the Church rests the great responsibility for meeting the challenge of the new Samoan society. The fulfilment of its mission requires a change in its life. The Church should not continue to have its traditional pattern, which is influenced by both the chieftain system and mission station approach, in the midst of immense changes. It will have to liberate itself from inhibiting influences inherited from the past. It will need to discover new patterns of witness and service relevant to the new situation of its people. These are not present in the structural and theological framework in which it now works.

These grave problems of lack of understanding in mission and structure make the future of the Church seem very unclear. In fact, however, insofar as God is working through the process of social change, he has already begun to show his Church what it must do to support his work.

With the coming of new challenges, the Church has dramatically exhibited an astonishing new concern. But enthusiasm is no substitute for trained, qualified and responsible leaders, or a clear conception of goals, and it will take years, and in some instances perhaps many decades, for the effects of the old understanding of the life and mission of the Church to be overcome. In this process, the Church needs to have, first of all, a clear theological basis for its action and the meaning of its existence in a situation like American Samoa, and it is to this that we must turn next.

PART TWO

THE THEOLOGICAL BASIS

Introduction

Chapter 4 ... J.C. Hoekendijk: The Church In God's Mission

Chapter 5 ... J.V. Taylor: The Church and the Missionary Spirit

Chapter 6 ... D.T. Niles: The Selfhood of a Church in Response to God's Call

INTRODUCTION

We have argued above that the Congregational Christian Church in American Samoa needs to be changed. It needs changes both in the understanding of its task and in the strategies for its mission. Today the Church can see how many other independent authorities are aware of the complexity of the problems involved and have some control over the interplay of forces. When it lacks this awareness or this control, the Church feels reduced to making moralistic generalizations and ineffective statements.

There is an urgent need for the Church to be involved in its mission and concern for the sake of the whole community. The Church should not avoid society in its totality since its proclamation is not simply the propagation of a particular religion which is a private possibility for individuals. If the Church would continue to be understood in that way, it would remain a sect, leading a life of its own, disregarding God's action in the whole community. Thus, the Church should be aware of the risk of being relegated to a private sphere; it must be involved with the whole of society; it must be involved with all men and put its challenges to them.

On the other hand, the Church cannot find what forms it should take simply through the analysis of the new Samoan society and the problems it confronts in such a new situation. The true answer can only come from an understanding of what God has done and is doing in and for the world and of the unique commission and ministry of the Church. It is only in this relationship that we can re-interpret and understand what it means to be a Church in our new Samoan situation.

This part of the thesis must search, therefore, for a theological basis for the Church's mission in the new Samoan society. This theological basis must stimulate new visions and insights for the new understanding of the Church's mission in its new situation.

In our study we will not attempt to discuss the whole question of theology of mission. We shall focus our attention on the study of Hoekendijk, Taylor and Niles. Since the reason for the choice of these three theological writers is mentioned elsewhere, we only need to concentrate on their particular views.

CHAPTER FOUR

J.C. HOEKENDIJK: THE CHURCH IN GOD'S MISSION

The main concern of this chapter is to examine Hoekendijk's view that 'The Church is a function of the apostolate'. It will be seen from the discussion that this view of Hoekendijk is a great contribution to the ongoing process of rethinking mission.[1] Because of its specific relevance to the Church's mission in American Samoa, this study, then, will be limited to the discussion of the Church as a function of the apostolate.[2]

The study of Hoekendijk examines his exposition of (i) the inadequacy of the traditional missionary objective, (ii) mission in its own framework, (iii) the place of the Church within this framework, and (iv) the Church's life in the light of God's mission. The critique of Hoekendijk's view will be discussed in a later chapter. By following this order, we shall attempt to discuss both the strengths and weaknesses of his work and, especially, its significance for the mission of the Congregational Christian Church in American Samoa.

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1. For a full discussion of the International Missionary Conferences from 1910 - 1952 and their contributions to the formulation of the theology of mission, see especially W. Andersen, Towards a Theology of Mission, S.C.M. Press, London, 1955, pp.15-44; cf. also N.A. Horner, Protestant Crosscurrents in Mission, Abingdon Press, New York, 1968, pp.21-41. I would also recommend the Reports from each I.M.C. Conference. The Reports of the I.M.C. after 1952, however, are not included in this study.

2. There are theological insights concerning the issue of formulating a Theology of Mission in Missionary Movement. See P. Löffler, The Laymen Abroad in the Mission of the Church, Edinburgh House Press, 1962, pp.12-15. The theological problems that were left unanswered at the Willingen Conference (1952), which have finally led to further theological discussions of the future of the I.M.C., are outlined by N. Goodall, Mission under the Cross, Edinburgh House Press, 1955, pp.20-22.

The main sources of information used in this study are Hoekendijk's articles in the two volumes (39 and 41) of the International Review of Missions and in Planning for Mission, and, particularly, his book entitled The Church Inside Out.[1]

A. The Inadequacy of the Traditional Missionary Objective for the Understanding of Mission

We will discuss, under this sub-heading, the three articles of Hoekendijk, namely 'The Call to Evangelism', 'The Church in Missionary Thinking' and 'Notes on the Meaning of Mission(-ary)'.

1. The Call to Evangelism

In this article, Hoekendijk argues that it is impossible to ignore the call to evangelism, for it is raised in so many quarters of the world.[2] Hoekendijk reveals this conviction of the churches when he quotes the Amsterdam Assembly.

> As we have studied evangelism in its oecumenical setting, we have been burdened by a sense of urgency. We have recaptured something of the spirit of the apostolic age, when the believers went everywhere preaching the Word. If the Gospel really is a matter of life and death, it seems intolerable that any human being now in the world should live out his life without ever having had the chance to hear and receive it ... Now, not tomorrow, is the time to act ... [3]

What appears to be the problem is, as Hoekendijk argues, that this sense of urgency has been often endangered and

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1. Hoekendijk is also the author of many earlier and later articles (besides those articles I mention in the manuscript). However, these will not be dealt with independently because they have been brought together in The Church Inside Out.

2. See The International Reviews of Mission, Vol.39, 1950, pp.4-62. This article, 'The Call to Evangelism', is represented in The Church Inside Out, pp.11-29.

3. J.C. Hoekendijk, ibid., p.162, a quotation from the Amsterdam Assembly.

neglected. He means that the issue of evangelism in the life of the church has become so institutionalized that mobility and spontaneity are hampered. In the younger churches, he continues, Christian life has often already become an unexciting business of routine. For Hoekendijk, this is a clear indication of evangelism being challenged from both sides.[1]

In consideration, Hoekendijk believes that evangelism today seems to be influenced by the methods and aims of evangelism of past decades. In past years, evangelism followed the practices of the 'Christendom' period.[2] The emphasis of evangelism was on the proclamation of the Word in its double form: the verbal and sacramental Word.[3] A further development of this principle, says Hoekendijk, took place in 1848 when Wichern

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1. Bishop Newbigin presents the same problem this way: 'We have noted that in an earlier day this "ends of the earth" dimension was present simply in the fact that the missionary went from Europe or American to parts of the earth which were - from the point of view of the sending churches - "region beyond". We have to face the fact that we have left that era completely behind. We are now required by the facts to look at the missionary enterprise from the point of view of the world-wide Church. The "home base" is everywhere - wherever the Church is.' Quotation from J.E.L. Newbigin, One Body, One Gospel, One World, 1958, p.28.

2. In the period of Christendom, the church was asked only whether the Word was being truly preached and the Sacraments duly administered; the mission imperative to go in obedience to Christ to the ends of the earth and to draw all creation into one in him had been lost. Cf. C.W. Williams, The Church: New Directions in Theology Today, Vol.4, Lutterworth Press, London, 1969, p.15.

3. As regards this issue of reduced ecclesiology in Hoekendijk's analysis, Dr. Williams restates the three marks by which the church is recognized in the classical reformation documents. First, it is a visible fellowship of believers; second, one in which the true Word of God is preached; and third, the sacraments are administered according to the ordinances of Christ. See C.W. Williams, Where in the World?, Epworth Press, 1963, p.44.

(the father of Home missions), maintained that the aim of evangelism was to win back those people in Christendom who had become a prey to sin in such a way that the organized Church no longer reached them.[1] On this view, Hoekendijk argues, evangelism was simply conceived of as an extension of the Church. Hoekendijk explains by reviewing three examples of missionary work.

In the first place, Hoekendijk describes the practice of the Moravian brethren. They believed that their word needed a broad context, thus they built Christian civilization as a means to convert individuals. A decisive turning-point in the development of this evangelical method, Hoekendijk continues, came about when Karl Graul believed that 'a person could not be converted unless his whole social context were christianized at the same time.'[2] Hoekendijk goes on to explain this by paraphrasing the viewpoints of the continuous stream of theologians in the nineteenth century (from Schleiermacher to Troeltsch). They believed that 'it would be impossible even to think of converting people without the simultaneous expansion of Western so-called Christian civilization ... ' Hoekendijk puts it bluntly by quoting Rothe: 'One cannot make Christians with the Christian religion alone. Christian piety cannot be built in mid-air, but only on the foundation of christianized life.'[3]

By examining these traditional methods and aims of evangelism, Hoekendijk makes it clear that there is a close connection between evangelism and Christendom. He argues, therefore, that

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1. J.C. Hoekendijk, op. cit., p.164.
2. Ibid., p.165.
3. Ibid.

the church's evangleism today should not continue with these traditional presuppositions. This is because (i) evangelism was too much akin to rationalist individualism (e.g. the Moravian brethren) and influenced by romanticism (e.g. K. Graul); (ii) converting people by the so-called Christian civilization leads to the combination of Christian colonialism and missions; (iii) the ecclesiology of the Christendom period (e.g. the reformers) is too one-sided, and too time-conditioned.[1]

For Hoekendijk, the relation of evangelism to Christendom should be curtailed as early as possible. This is because the fact of society has changed. The presupposed foundation of Christendom sank away. It is, therefore, pointless to continue with the reduced ecclesiology. 'The sermon and the Sacraments were placed in a void, and often, to our astonishment, missed their reforming power, for in fact there was no community to be reformed.'[2] Hoekendijk's main point of objection is obvious. Reduced ecclesiology has failed to include the characteristic of mission.[3]

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1. The major criticism of this Reformed doctrinal pattern today, says Williams, is that it is too static, too much a reflection of the medieval setting in which the Church was visualized as consisting of local groups in given geographical places doing definite religious acts. What is lacking in this treatment, he continues, was the New Testament perspective of the Mission (e.g. Acts, 2:42). Connected to this reference is the story of Pentecost. This is to indicate the fact that the apostles continued to be driven out in Mission by the Spirit, i.e., from the centre (Jerusalem) to the uttermost parts of the earth (as represented by Judea to Samaria). C.W. Williams, op. cit., 1963, pp.44-45.

2. J.C. Hoekendijk, op. cit., p.164.

3. The Reformers, says Hoekendijk, have not developed a full doctrine of the church, i.e. they failed to include the characteristic of 'mission'. See J.C. Hoekendijk, ibid., and C.W. Williams, op. cit., p.45.

Yet far more important is the fact that an ideology of Christendom has certainly led to the distortion of the true theological understanding of the following: (i) The Church: Hoekendijk observes that the traditional objectives of evangelism treat the church as a protective shell, isolated and divorced from society. For him, this makes the church unable to communicate with the modern world, since the church becomes so apologetic in its approach and merely as a reflection of the past. (ii) The heathen: Pessimistically the church regards the heathen as pagans or immoral beings. Hoekendijk believes that this is disastrous because the church tends to forget what heathens really are.[1] As a result, the Gospel is being standardized and thus preached as law. (iii) Salvation: Again, traditional objectives seem to understand salvation as soul saving, and evangelism therefore is geared towards moral reform.

As a consequence, Hoekendijk argues that the relation of the Church's evangelism to the Christendom period must be deleted. For him, evangelism today has its own basis. The call to evangelism, he says, cannot be fulfilled by all secular complexes and secret ideologies as before. Heokendijk appeals to the church to return to the Biblical sense of evangelism.

Since this will be discussed in relation to 'mission in its framework', it is enough to introduce it at this stage to detect the basis of evangelism today as far as Hoekendijk is concerned. Hoekendijk sees the evangelization of the heathen

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1. The biblical concept of heathen is well presented by J. Blauw in his book, The Missionary Nature of the Church, Lutterworth Press, 1962.

in the Bible to be the task of the Messiah himself. The Old Testament presents the picture of the nations being 'gathered' to worship God. In the New Testament, the Messiah acts out this task. He goes on to say that this task has come to its fulfilment after the resurrection. The task of evangelization, as Hoekendijk sees it, is the given possibility only in the messianic days.

The point is clear. The starting-point or the basis of the church's evangelism is God's action in Jesus Christ, his Messiah.[1] He is the subject of evangelism. The Messiah himself is the evangelist. The aim of the messianic evangelism, says Hoekendijk, is to establish God's shalom. In later pages we shall refer to this aspect. We need to introduce here the place where the church stands in this task of establishing the shalom. The church, says Hoekendijk, should proclaim that the Messiah has made the shalom present. He has lived and demonstrated it.

Furthermore, Hoekendijk describes the meaning of this messianic evangelism for the church's evangelism today. First,

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1. The ecumenical discussion on Evangelism (between Evanston and New Delhi) presents this issue thus: 'Only God can save men from their sins, and only He can give to men the grace of saving faith. That God is doing this in and through Jesus Christ is the reality that lies at the base of all evangelistic work. Basic too is the fact that, when men find their salvation in Jesus Christ, they also discover themselves to be members of a fellowship whose calling is to herald His Gospel. They have a message - their message is the deeds of God wrought for the salvation of men. They make a claim - they claim the world for Jesus Christ'. See A Theological Reflection on the Work of Evangelism, 1959, p.5.

it means the rejection of Propaganda. In this regard, traditional evalgelism has become a matter of imposition of the personal experiences of the evangelist himself in the name of the Gospel. The propagandist, he continues, tries to make exact copies of himself; he imposes personal feelings and examples so that the recipients can emulate him. Should this continue to happen, evangelism will then tend to lack expectant hope, placing the emphasis not on the acts of God but on the achievement of missions.

Secondly, it means the rejection of church planting as the aim of evangelism. Missions are sent to plant new churches in foreign lands. 'In principle, the task of missions is completed as soon as this church exists, in the same way as in Roman Catholic circles missions must withdraw as soon as the hierarchy is created.'[1] Very likely this impatience is an indication of Proselytism. In this way, the church sees itself as well established, as God's secure bridgehead in the world; the church conceives itself as the mediating centre of salvation where people from the outside are summoned to enter. Hoekendijk continues to argue that such an understanding of evangelism is fallacious. If evangelism were to be understood in such a way, then it is more or less becoming the function of the church or means of extending the church. Hoekendijk believes that it would be more true to say:

> ... the Church is (nothing more, but also nothing less!) a means in God's hands to establish shalom in the world. It is taken into the triumphal procession

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1. J.C. Hoekendijk, op. cit., p.170.

> of the glorified Son of Man and on its way it discovers that it walks amid the tokens of the coming Kingdom.[1]

It is here that we begin to touch on Hoekendijk's view which he discusses in his later writings at greater length. The church's engagement in missions is the indication of its participation in the proclamation of the messianic shalom. The purpose and aim of evangelism, therefore, should be guarded against church planting. It must be a witness to God's shalom that the Messiah has established.

As for the church's participation in messianic evangelism, Hoekendijk endorses the ways the Messiah used. The church should proclaim that the world has now entered the messianic days; the shalom has come and Christ is here (Kerygma). This proclamation must not be carried in isolation. It needs to be lived and shared in the world (Koinonia). Above all, it needs to be demonstrated in the world (Diakonia). We shall meet these points of Hoekendijk many times again.

2. The Church in Missionary Thinking

From our last discussion it is quite clear that Hoekendijk does not admit the church to be the standing point of understanding evangelism.

In this second article, 'The Church in Missionary Thinking', Hoekendijk voices his theological criticism of the Church-centred orientation of the missionary enterprise. Before trying to outline Hoekendijk's critique of church-ism, there is a situation which appears to serve as the background to his critique.

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1. Ibid.

If one looks back over the road that had been travelled from Edinburgh 1910 to Whitby 1947, it is easy to grasp the inner necessity by which 'the missionary obligation of the Church' came to be chosen as the principal theme for the International Missionary Conference held at Willingen in 1952.[1] With this theme, the Willingen Conference, says Andersen, was assigned the task of studying afresh the missionary obligation of the Church. The concern of the Conference, according to Andersen, was an attempt to arrive at a new theological basis for the missionary enterprise. Andersen comments that this gave the Conference its special character and raised it above the level of the series of similar conferences which had been held in earlier years.[2]

According to Andersen, the reasons for choosing this theme had taken into account the conviction that a new theological understanding of the nature of the missionary enterprise must involve also a new understanding by the Church of its own nature. This conviction had finally led the experts in the theology of missions, like Hoekendijk, in Willingen to criticize the Church-centred orientation of the missionary

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1. But there was a disagreement in the Conference concerning the theological issues involved. As a result, two statements were prepared for the Conference. See W. Andersen, op. cit., pp.9-10. Full accounts of these statements are presented by N. Goodall, Missions under the Cross, Edinburgh House Press, 1953: 'A Statement on the missionary calling of the Church'; see pp.188-192; 'A Statement on the calling of the Church to mission and unity'; see pp.193-194. For a full discussion of the Willingen Conference's contributions, see W. Andersen, op. cit., pp.36-44; cf. also N.A. Horner, op. cit., pp.39-41 and N. Goodall, op. cit.

2. W. Andersen, ibid., p.10.

enterprise. Our main source concerning Hoekendijk's sharp critique of this subject comes from the paper 'The Church in Missionary Thinking' that was communicated to all participants in the Willingen Conference as preparatory and study material.[1]

Hoekendijk's criticism, as it presents itself in this article, is directed against the theme around which all the work of the missionary enterprise of the church had been organized. He regards the present situation as a marathon:

> In history a keen ecclesiological interest has, almost without exception, been a sign of spiritual decadence; ecclesiology has been a subject of major concern only in the 'second generation'; in the 'first generation', in periods of revival, reformation or missionary advance, our interest was absorbed by christology, life became a doxology and the Church was spoken of in an unaccented and to some extent rather naive way, as being something that 'thank God a child of seven knows what it is' (Luther). This child of seven should constantly cross our path whenever we set out to 'engage in ecclesiology'.[2]

According to Hoekendijk, the Church-centred orientation of the missionary enterprise involves inevitably a certain narrowing of its scope. It is

> ... as if its whole horizon were completely filled by the Church. The missionary now hardly leaves the ecclesiastical sphere; ... He tries to define his surrounding world in eschatological categories ... The world has almost ceased to be the world and is now conceived of as a sort of ecclesiastical training-ground. The Kingdom is either confined within the bounds of the Church or else it has become something like an eschatological lighting on the far horizon.[3]

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1. According to Andersen, this was the paper that Hoekendijk read at the meeting of the continental Missionary Conference at Freudenstadt in 1951. This same paper is published in the International Review of Missions, Vol.41, 1952, pp.324-336.

2. Ibid., p.325.

3. Ibid., p.324.

Hoekendijk warns the Conference that if the world and the Kingdom of God are in the horizon of thought in missionary thinking, if missionary witness is regarded merely as the connection-road between church and church, then there is certainly a failure to take into account all the decisive factors which must be reckoned with in any attempt to define anew the basis of the missionary enterprise. For him, the church is likely to become so over-confidently talkative, unaware of the problems involved. He argues that the missionary enterprise cannot and should not go back to its former situation of existing independently alongside the church; for the sake of mission and Church alike that road is barred to it. But, as Hoekendijk continues, it must always be on guard to ensure that this closer fellowship with the Church does not involve a narrowing of its horizon. To put it in other words, the missionary enterprise can regard itself as an activity of the church, only on condition that the nature of the church itself is defined in terms of the missionary enterprise.

Hoekendijk, therefore, argues that the church cannot base the understanding of its missionary enterprise on the Church-centric theory because it distorts the concept of mission. He illustrates the inadequacy of Church-centredness by reviewing the three main trends whicn altogether had made up the Church-centric view of mission. These will be dealt with very briefly to illustrate Hoekendijk's critique.

(a) <u>The Independent Indigenous Church</u>

With this principle, the sending missionary usually occupied the central position surrounded by the natives. Being in the centre, the missionary, as Hoekendijk describes, assumed

the role of supreme authority and the distributing factory of all resources. The aim of the approach, however, was to teach the indigenous leaders to become eligible for church administration. The principle presupposes that one could work on a long-term policy without haste, until the mission was able to withdraw gradually and insensibly found its euthanasia - settled Christian community. Roland Allen modified this principle when he stressed the necessity of mission withdrawal at the earliest moment.[1] In contrast with the former, speed was essential in development.

Both methods, says Hoekendijk, indicated the fact that this principle was aimed at planting and creating independent indigenous churches. What appears to be the problem here, as Hoekendijk comments, is the fact that the independent churches understood their independence as the Church-free-from-the-Mission. As a result, missionary enterprise has been detached from the life of the younger churches. For Hoekendijk, this distorts the whole concept of mission.

(b) The People's Church[2] (Autochthonous)

In this new development, Hoekendijk shows that the emphasis was shifted from a speedy establishment of independent churches to the building-up of churches fully indigenized and firmly rooted in their soil. As a result, missions had twofold concerns.

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1. R. Allen, The Spontaneous Expansion of the Church and the Causes which Hinder it, 1927.

2. People's Church is the translation of the term 'Volkskirche' which originally means a national church, as in Germany or Scandinavia. Hoekendijk is using it here in the sense of an established indigenous church.

On the one hand, a serious attempt was made to relate the Gospel to the whole actual environment of the Church. On the other hand, the attempt was made to prevent established churches from becoming a mere duplication of the sending churches thus emphasizing the indigenous character.

Hoekendijk goes on to discuss how this concept became a problem in the missionary missionary. In the first place, the newly established churches were aware of the importance of their cultural heritage and their resources. This awareness finally had led them to struggle for independence with a view to being self-supporting, self-governing and self-propagating.[1] In the second place, the established church in a modern nation was oriented towards the future, aiming to reform their church according to the needs of the nation. The established church was, then, understood in two ways: the ethnic people's church and the national church.

According to Hoekendijk, these attempts are the exact opposites of each other. The ethnic church relegates the established church to its cultural inheritances, while the national church reduces it to the political, economic and social needs of the nation involved.

(c) Oecumenical World Church

In consideration, Hoekendijk draws attention to the misconception of the missionary enterprise that has always been attached to the understanding of this principle. For him, oecumenical world church seems to refer to the period known

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1. See Bangkok Report in The International Review of Missions, Vol.39, 1950, pp.146-152.

as the 'post-missionary' or the period of the independence of the younger churches when they grew independently of mission churches and foreign missionaries. This appears to mean that the relationship between churches is maintained only through inter-church aid; there is no place for missions.

This worries Hoekendijk about the future of the missionary enterprise. This is because, on the one hand, missions are largely identified as a colonial phenomenon and considered as a characteristic feature of an era now irrevocably past. And on the other hand, oecumenical world church stands as a symbol of a new era of independence. Hoekendijk stresses that missionary thinking should not continue with this principle because it would lead the missionary enterprise away. He himself believes that the oecumenical world church is important as far as the church's unity is concerned. But, as he continues to argue, it cannot simply be the place to enjoy the koinonia. The world church must be the fellowship of churches in God's mission. We shall refer to the further development of this contention of Hoekendijk in our later discussion. We need to conclude this discussion by presenting Hoekendijk's point of critique.

One thing is certain in reviewing these traditional principles of the Church-centric orientation. 'Church-centric missionary thinking is bound to go astray, because it revolves around an illegitimate centre.'[1] In saying this, Hoekendijk means that the Church cannot in any circumstances be the centre of the missionary enterprise. One legitimate way of speaking

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1. Ibid., p.332.

of the church, he argues, is without particular emphasis. Here, again, we touch on the point which Hoekendijk develops in his later writings, and that is, the church is a function of the apostolate, i.e. not at the centre.

3. Notes on the Meaning of Mission(-ary)

In this later article, 'Notes on the Meaning of Mission(-ary)', Hoekendijk testifies further to the fact that the basis for the missionary enterprise of the church can never be defined from what the church does. He illustrates this thesis by discussing the traditional and current terminologies that were used to define mission:

(a) Apostol-Apostolate: For Hoekendijk, the word apostol originally meant 'being sent into the world to care for the salvation of mankind'.[2] And he continues to say that this connotation has been retained for a rather long time to understand missions. With the recent re-introduction of the word 'apostolate', however, the understanding of missions experiences a dramatic new meaning, that is, 'to indicate all aspects of the pro-existent nature and ministry of the Church'.[3] But what happens is that the missionary character of the term apostolate, as Hoekendijk argues, has often been blurred, especially in Roman Catholic circles, as discussed below.

(b) Twelve-Apostolicity: In Roman Catholic circles, the apostles were identified with the twelve, who held a quite

1. J.C. Hoekendijk, in Planning for Mission, edited by Thomas Wieser, Epworth Press, London. (The U.S. Conference for the World Council of Churches), 1966, pp.37-48.
2. Ibid., p.37.
3. Ibid.

different and especially non-missionary office. For Hoekendijk this brought about a fateful change of emphasis, that is, the apostles were gradually stripped of all dynamic and mobile features of their ministry and turned into static and residential church leaders. Hoekendijk goes so far as to say that this entailed a shift from a primary interest in expansion (i.e. apostolate = participation in the acts of the apostles) to a main interest in defining authority (i.e. apostolicity = participation in the representative authority of those who were now identified as apostles).

Hoekendijk argues that this connotation appears to be largely insufficient for the understanding of the missionary enterprise of the church. It has certainly narrowed the genuine significance of the whole concept of apostolate or the apostolic church.[1] He, then, justifies his position by saying that it is not the representation of the apostles but the participation in the acts of the apostles that makes the church apostolic. The logical sequence of these terms needs to be reworked for the sake of defining the basis of the church's missionary enterprise. He continues:

> For a new understanding of the Church as the Mission, it may well be essential to understand anew the logical (both chrono- and theological) sequence of apostolate and apostolicity. We shall not understand what the apostles taught, unless we do, what the apostles were commissioned to do and actually did.

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1. One finds the same thought, to mention only one example, in T.W. Manson: 'It is a pity that the word "apostolic" has had its meaning narrowed in the course of centuries, so that instead of declaiming primarily the Church's commitment to a great missionary task it merely registers a claim on the part of the Eastern and Roman Communions to be lawful successors of the apostles ... The Church is "apostolic" ... in virtue of doing the works of an apostle.' T.W. Manson, The Church's Ministry, Hodder & Stoughton, 1948, pp.32 and 34.

> Only in Mission (apostolate) can the Church be an authentic ('apostolic') Church.[1]

From this point of view Hoekendijk criticizes the anthropocentric conception of missions used by the Roman Catholic Missions in the past decades. He begins his critique by discussing the conception under the group word missio-(narius).

(c) Missio-(narius): According to Hoekendijk's exposition, these terms served as simple translations of apostle/apostolos meaning 'being sent to live the life and to continue the work of an apostle in the world and for the sake of the world'.[2] In the course of history, Hoekendijk continues, these terms were taken as the exploration of 'Mission is Now' (the ecclesiastical usage) which means the 'expedition undertaken for the cause of the Word of God, to a precisely defined "portion" of the world, i.e. to those regions where non-Catholics live and where the Church is either not yet (im-)planted or else not yet sufficiently consolidated and stabilized'.[3]

Because of this goal, Hoekendijk sees the Catholic missionaries as the direct representatives of the apostles in foreign lands. As representatives, they assumed the position of hierarchical authority among the people with whom they were working. Hoekendijk sees the concept of mission in such a principle as the Church's decision centred upon the persons sent with whom the church's purpose (of planting new Catholic churches) was entrusted. He argues that this is quite insufficient for the

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1. J.C. Hoekendijk, op. cit., p.38.
2. Ibid., p.39.
3. Ibid.

basis of the missionary enterprise because:

> ... missions are defined by their receiving end, rather than by their divine origin; the 'missionary situation' is determined by the status of the envisaged receptors of the mission; man decides where missionaries shall go.[1]

Hoekendijk goes on to discuss the redefinition of this Catholic missionary methodology when the Protestants took it over for their missionary work. The Protestants, says Hoekendijk, began with the basic assumption that there were Christian and non-Christian areas; a faith-locality and an unbelief-locality with a frontier in between. With this alternation (in the Protestant circles), missions were, then, defined as 'the crossing of the frontier between faith and unbelief'.[2] The context of defining missions in this rethinking, as Hoekendijk realizes, is regional (i.e. no longer between continents). However, Hoekendijk believes that the whole concept of missions remained unchanged: they are defined by their receiving end; 'as frontier-crossing-movements towards unbelieving communities'.

Om view of all this, Hoekendijk stresses that the church cannot begin any attempt at a study of mission from the current or traditional terminology. This is because missions are seen here as the end-product of a long series of fatal reductions of the apostolate into a more or less peripheral affair.

Nor can the church begin from the Church-centric orientation because it revolves around an illegitimate centre. The missionary enterprise of the church can only be rightly understood and

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1. Ibid.

2. Ibid., p.40.

defined from its relation to God's dealing with the world. In seeking to define the church's true position, Hoekendijk begins by discussing mission in its original cluster and in its authentic frame of reference, and it is to this that we must turn next.

B. Mission in its Framework

Not only would it be difficult to attempt to describe Hoekendijk's concept of mission apart from the Gospel of the Kingdom, it would be virtually impossible. Two quotations from his articles will make this evident.

> To say that 'the Church is the starting-point and the goal of the Mission' is after all only making a phenomenological statement. It may well be that we are so wrapped up in our church-centrism that we hardly realize any longer how much our ideas are open to controversy. Would it not be a good thing to start all over again in trying to understand what it really means when we repeat again and again our favourite missionary text, 'the Gospel of Kingdom will be proclaimed throughout the oikumene' - and attempt to re-think our ecclesiology within this framework of Kingdom-gospel-apostolate-world?[1]

And the second one:

> The decisive setting for any reconception of the Mission can only be the MESSIANIC PATTERN, understood as a comprehension of the distinctive character of Israel's God and the nature of His redemptive purpose. It is the business of the Messiah to announce (gospel) and perform the decisive redeeming act of God; in the 'last' (= decisive) days and in a universal context (to all nations, unto the ends of the earth); thus inaugurating the new order of the Spirit by establishing the Kingdom, offering 'peace and salvation'. Mission is the inner dynamic of this cluster, relating the different elements in a meaningful frame of reference; it is THE messianic event, by which history is brought to its destination.[2]

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1. J.C. Hoekendijk, I.R.M., Vol.41, 1952, p.332-333.

2. J.C. Hoekendijk, op. cit., ed. T. Wieser, p.41.

From these quotations we can see why Hoekendijk has rejected the Church-centric and anthropocentric views to be at the centre for understanding the missionary enterprise of the church. This is because mission is God's mission. It is the inner core of God's dealing with the world in which the Messiah himself is the subject. The discussion which follows will, furthermore, illustrate this view of Hoekendijk.

Hoekendijk begins his discussion of mission in its own framework by saying that throughout the Bible, evangelization to the heathen is seen as a possibility only in the messianic days. In the Old Testament, particularly the prophets, there is a promise of gathering together of all people at the end of time. It is the incorporation into the people of God; the pilgrimage to Zion.[1] This prophetic promise presents the picture of the 'end time' when all people come to Zion, and God will teach them all and incorporate them into his people.[2] This picture of the nations coming in the centre or moving inward is reinstated in different forms. Isaiah 60:1, for example, conveys the fact that all people are standing around Jerusalem and they are seeing what God has done for Israel. Consequently, they are attracted and drawn to Zion, and Yahweh will rule over them. Furthermore, Isaiah points to the fact that all nations will stand before God in judgment in the last day, but Israel is his witness. People are gathered at the

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1. Cf. Vriezen, An Outline of Old Testament Theology, Blackwell, 1966, pp.243-271.

2. See discussion by J. Blauw, op. cit., pp.55 ff. concerning centripetal movement (Proselytism).

centre and Israel will serve as a light to these nations.[1]

The important point to make here is that the Old Testament portrays the concept of God establishing his Kingdom over all nations. He gathers them together and he reigns over them.[2] For Hoekendijk, the task of announcing or proclaiming this lordship of God over all is exactly the Messiah's responsibility. And this task, as Hoekendijk sees, can only be fulfilled in the 'last days', that is, in the days of the Messiah.

Similarly, when Hoekendijk speaks of the title Son of Man in Daniel 7: 13-14, he is referring to this task in which the Messiah becomes the central figure. According to the sequence of the story, the dominion is given to him after it has been taken away from the four beasts. The reference implies that the Messiah, in an apocalyptic figure, is given glory, dominion and Kingdom and, therefore, all will serve him.[3]

Out of this consideration of the Old Testament portrayal of God establishing his Kingdom in Hoekendijk's analysis, are three implications which seem to be outstanding: (a) the Old

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1. Contrary to this Old Testament picture of the nations coming into the centre, are the Book of Jonah and the account of the suffering servant in Second Isaiah. In these accounts, not only is the prophet sent to a foreign nation, but God's anointed one has been despised in the midst of all nations. See J. Blauw, op. cit., pp.32 ff. for a discussion of this contradiction.

2. This is the fact behind the compilation of the primeval and the sacred history in the Book of Genesis. The entry of the later solves the problem of scattered unity and portrays the reality that God deals with all nations. See especially Gerhard von Rad, Genesis, S.C.M. Press, London, 1961, pp.22 ff.

3. J. Blauw takes this Messianic dominion as a gift granted to the Messiah by God. See op. cit., pp.50-52.

Testament (especially the prophetic teaching)[1] provides the basis of understanding mission, that is, the eschatological hope for God's future action in the days of the Messiah; (b) The messianic task will certainly bear the characteristic of corporateness and universality of God's future action; (c) God's universal purpose for the future will be centred around the Messiah himself.

Whatever these mean, Hoekendijk's starting point for the reworking of the whole concept of mission appears to be well demonstrated. It is on God's initiation through his Messiah. Out of his universal-eschatological purpose, there springs hope for future action. And this future action will be centred upon the Messiah. He is expected to announce the establishment of God's Kingdom. In and through him, the unique glory of God is magnified, and becomes the light and salvation of the world to show forth that God has now established his reign. Through him, all shall come in to praise and worship God.

This is the point where Hoekendijk sees the theme and the

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1. The new understanding of fulfilment of the eschatological hope begins with the prophetic teaching concerning the future actions of God in fulfilling his salvation. G. von Rad (in his The Message of the Prophets, 1968), Vriezen and Moltman all agree that the prophetic teaching is eschatological when the prophets expelled Israel from the safety of the old saving actions and suddenly shifted the basis of salvation to a future action of God. '... Salvation has become universal even if it is Israelite and even if it received via Israel.' Vriezen, op. cit., p.360. 'In spite of the suffering and death in the message of the prophets, Yahweh remains as the God and Lord of the Living.' Moltman, Theology of Hope, 1967, p.131 f. The point is, from the Old Testament teaching of God's establishing his Kingdom which Hoekendijk refers to, we realize that salvation breaks through all spatial and racial limitations, extended to the uttermost bounds of human reality. This, according to Hoekendijk, was actually seen in Christ's ministry.

content of the New Testament as nothing more than the fulfilment of this expected task, the proclamation of Gospel of the Kingdom. 'In the New Testament we find this same context. Jesus dies without having given the explicit order to carry the promises of the Gospel beyond the limits of Israel. Only after the Resurrection, after the Messiah has revealed himself in his power, victorious even over death, is the way to the heathen made free.'[1] In his view, the messianic character of the expected Kingdom of God comes into sharper focus through the presence of the Messiah. This is because, for him, the Messiah not only proclaims, but he, in his person, acts out the proclamation for the fulfilment of establishing God's Kingdom.[2]

From this point, Hoekendijk begins to speak about the possibility of participating in mission. Says Hoekendijk, the stated New Testament goal of mission is to proclaim the Gospel to the ends of the earth (Matt. 28: 16-20). And for him, this great commission is inserted between a messianic declaration of power (v.18) and a promise of the Holy Spirit (v.20). Hoekendijk believes that this is the fulfilment of Daniel 7: 13-14, when all nations, people and language serve the Son of Man as a sign of his being enthroned. He makes the same point when he comments on Matt. 28: 16-20, saying that this reference presents the act of enthronement; Christ is named as the King yet he sets his disciples to proclaim to the world and to tell

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1. J.C. Hoekendijk, I.R.M., Vol.39, 1950, p.167.

2. Cf. Mark 1: 14-15, and see especially C.H. Dodd, The Parables of the Kingdom (1941) concerning this point of God's Kingdom in Jesus Christ (i.e. the concept of 'realized eschatology').

that Jesus Christ is King. Hoekendijk treats Phil. 2 the same way. He believes that in this reference, Jesus who has emptied himself is now exalted by God to the throne and given the name above all names.

The point to be made is that Hoekendijk sees mission in the New Testament (this mission is identified with the early Church's mission) as made possible only after the announcement of the exalted Christ. Stressing this, Hoekendijk wants to point out that mission is always centred around the Messiah and therefore it is possible only in his days.

Contrary to this universal character of the expected Kingdom present in Jesus Christ is the argument that Jesus' proclamation was primarily confined within the limits of Israel.[1] To reformulate this argument in a question, it will be something like this: If Jesus' mission was primarily directed toward Israel, how then does it relate to the Gentiles?

In this regard, Hoekendijk replies that the cross and the resurrection are the results of Jesus' rejection by the particular people, Israel. Through these events, he continues, God deals with the whole world. The resurrection, in particular, is God's final act for serving all nations. For Hoekendijk, it is after the rejection of Jesus, in the cross and the resurrection that the exalted Christ opens the way to the Gentiles.[2]

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1. A full account of this argument is presented by J. Jeremias, Jesus' Promise to the Nations, 1958, pp.11-25; cf. J. Blauw, op. cit., pp.65 ff.

2. The proclamation of the Gospel to the ends of the earth and to all nations is made possible only by the voluntary sacrifice of Jesus Christ on the cross, the sign of both God's pity and of Israel's obstinacy; cf; Francis C. Gerard, The Future of the Church, The Pickwick Press, Pennsylvania, 1974, pp.96-97.

Mission, therefore, is the divinely offered possibility only in the days of the Messiah. Hoekendijk continues:

> The conversion of the Gentiles is a Messianic event. 'In the last days', panta ta ethne will turn to Yahweh ... This is nothing less than a Messianic miracle, the eschatological dealings of Yahweh himself, who comes to judge the nations ... Mission to the Gentiles is the divinely given possibility, which is rooted in the reality of the fulfilment of the Messianic promise concerning the conversion of the 'nations'. It takes place in these 'last days', the time between the exaltation and the return of Christ; it is part of the eschatological acts of God, by means of which he executes his redemptive plan and, through his Spirit, ever anew overcomes our resistance and unwillingness, and thus drives the gospel into the whole oikoumene.[1]

From this point, Hoekendijk begins to talk about the meaning of Jesus' revelation of his power for the great commission of the apostles. It is only in the name of the Messiah (risen Christ) that the apostles are called to proclaim and demonstrate the salvation. This is to say that the apostles can never go out to proclaim without Jesus' authority. The last days do not necessarily mean the end of the world, but the great turning point of God's purpose towards its fulfilment in a new future that is now dawned. So, for Hoekendijk, the revelation of Jesus' power is the indication of the time of Apostolate, i.e. mission.

> Go therefore and make all heathen my disciples. Now the last days have dawned on you, you have entered the messianic era, now you walk in the midst of the signs of coming glory. You are transplanted in the aeon, where you live in the fellowship of the Kingdom which is to come. And one of the decisive signs of the time, a token that the end is imminent - and yet some time still is given - is that the Gospel of the Kingdom shall be preached in all the world for a witness to all heathen, and then shall the end come ... [2]

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1. J.C. Hoekendijk, The Church Inside Out, S.C.M. Press, 1964, pp.32 and 35-36.

2. J.C. Hoekendijk, I.R.M., Vol,39, 1950, p.167 and represented in Hoekendijk ibid., p.18.

The disciples are to travel away from the centre. This does not mean that Hoekendijk considers the reaching out to the Gentiles as an extension of the Messiah's task. Rather, the apostles, says Hoekendijk, are now becoming witnesses; they are the messengers of the end time, announcers of the approaching future; they are the first fruits and the representatives of the messianic people, the new age, and the new people of God.

From the survey of Hoekendijk's exposition of the messianic proclamation in the New Testament, we see that mission is seen in three perspectives: (a) it is a given possibility in the last days, i.e. the days of the Messiah; (b) the great commission (Matt. 28: 16-20) is the fulfilment of the inclusive purpose of salvation-history; (c) the apostles are missionaries when they are sent in their apostolic task in the days of the Messiah.

All these three perspectives seem to add up to only one: the proclamation of the Gospel of the Kingdom is the messianic event in whicn the Apostles' mission derives. In later pages we shall refer to the implication of this time of participation in mission for the church. Our task here is to continue to describe the framework of mission as it presents itself in Hoekendijk's analysis.

Having discussed the proclamation of the Gospel of the Kingdom, Hoekendijk moves on to analyse the destination of this proclamation. In order to grasp the reality of this aspect of the framework of mission, Hoekendijk begins with the notion of oikoumene. Within the limits of the investigation, only the significance of the word oikoumene in Hoekendijk's analysis will be traced to the extent to which the world can fill out the

picture of the God-centric mission thus far sketched.

For Hoekendijk, the New Testament presents the right understanding of the word oikoumene. He says:

> Oikumene stands in the New Testament for 'the communion of the heathen ... mankind destined to perish ... which, in its utter self-confidence, stands opposed to the Gospel'. For this oikumene the Kingdom is destined; world (kosmos/oikumene)and Kingdom are correlated to each other; the world is conceived of as a unity, the scene of God's great acts: it is the world which has been reconciled (2. Cor. 5: 19), the world which God loves (John 3: 16) and which He has overcome in His love (John 16: 33); the world is the field in which the seeds of the Kingdom are sown (Matt. 13: 38) - the world is consequently the scene for the proclamation of the Kingdom.[1]

With this New Testament usage, oikumene, then, designates the whole and that part of the whole which gives it distinction. God makes it and rules over it and to it the Gospel of the Kingdom is proclaimed. Phrased slightly differently, the Gospel is proclaimed to it, and by proclamation the whole oikoumene receives its significance.

The point is, 'Kingdom and world belong together'.[2] The world as a unity is confronted by the Kingdom through proclamation. This is to say that God's acts can only be concretely actualized and demonstrated in their object (the world) by means of proclamation. It is from this point that Hoekendijk sees the correlation of the Gospel and Apostolate. He endorses that through apostolate, the Kingdom comes to its fulfilment and is brought to its destination. In this way, God continues to struggle with the world for the sake of the world.

Regarding the purpose of this mission in which the apostles are now summoned to participate, Hoekendijk argues that it is

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1. J.C. Hoekendijk, op. cit., vol. 41, 1952, p.333.

2. Ibid.

nothing less than what the messiah was expected to do, that is, to proclaim and establish the signs of Kingdom-salvation or shalom. He defines shalom thus:

> A secularized (!) concept, taken out of the religious sphere ... to indicate all aspects of the restored and cured human condition: righteousness, truth, fellowship, communication, peace, etc. (cf. Psalm 85). Shalom is the briefest and, at the same time, the fullest summary of all the gifts of the messianic era ... Shalom is not a something which can be objectified and set apart; not the plus which the haves can serve out to the have nots; nor is it an intra-human quality that someone could enjoy in isolation. Shalom is a social happening, an event in inter-human relationships ... Therefore, Shalom can never be reduced to a simple formula, to be applied in all occurring instances; it must be found and worked out in actual situations, relevant Shalom ... can only be discovered, tested, and achieved in actual co-operation ... [1]

In other words, Shalom designates a situation of complete well-being in every aspect, i.e. totality, completeness, or wholeness.[2]

Nevertheless, the point that must be grasped in Hoekendijk's definition of shalom is the fact that God's Kingdom-salvation can only be established on the basis of truth, righteousness, justice and the concern for the disadvantaged; it is where mercy and truth are met, righteousness and peace have kissed each other, and so on.[3]

Here can be asked how can God's shalom be established in

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1. J.C. Hoekendijk, op.cit., ed. T. Wieser, p.43.

2. Cf. J. Macquarrie, The Concept of Peace, S.C.M. Press, London 1972, p.14.

3. This is the heart of the biblical concept of the free growth of the person; it can only happen in conjunction with others in which the kernel is right relationship with the community as the foundation of life. Consult both G. von Rad, Theology of the Old Testament, Vol. 1, 1962, pp.370 ff, and J. Macquarrie, op. cit., pp. 18-20 for the elaboration of this right relationship as cited by Hoekendijk.

the world? Hoekendijk has replied that the shalom has already been proclaimed, lived, and demonstrated. It is exactly at this point that Hoekendijk begins to speak of the church's place in the framework of mission.

C. The Church in Perspective

Our discussions of 'the place of the church' in the framework of mission and 'the church's life in the light of mission' (which follows next) are drawn from the examination of Hoekendijk's main work, The Church Inside Out.

The Church Inside Out

From the discussion of the framework of mission, it is quite obvious that the church does not have a definite place in it. So in The Church Inside Out, the book referred to above, Hoekendijk attempts to define the place for the church in the context of Kingdom-Apostolate-World. As aforementioned, God's Kingdom confronts the world through proclamation (by means of apostolate). In the execution of this task, Jesus started a new beginning, yet summoned the apostles to share and participate in it. For Hoekendijk, this is the starting point that one must speak about the church. He says:

> The church has no fixed place at all in this context, it happens insofar as it actually proclaims the Kingdom to the world. The church has no other existence than in actu Christi, that is, in actu Apostoli. Consequently it cannot be firmly established but will always remain the paroikia, a temporary settlement which can never become a permanent home. The real autochthony of the church, the soil in which it should be rooted, is the foundation of the apostles and prophets. Only insofar as the church shares in the mission of the apostles, only insofar as it is on the way toward the ends of the earth and the end of time,

does it remain 'autochthonous'.[1]

God deals directly with the world and indirectly with the church. This is exactly the implication of these words of Hoekendijk:

> When one desires to speak about God's dealing with the world, the church can be mentioned only in passing and without strong emphasis. Ecclesiology cannot be more than a single paragraph from Christology (the Messianic dealings with the world) and a few sentences from eschatology (the Messianic dealings with the World). The church is only the church to the extent that she lets herself be used as a part of God's dealing with the oikumene. For this reason she can only be 'ecumenical', i.e. oriented toward the oikumene - the whole world.[2]

Instead of identifying a specific place for the church, it is called to follow exactly the same commission in which the apostles were the initiative. The church is to proclaim, establish, and work for the fulfilment of God's mission in the world.

By and large, Hoekendijk means that the church, in its totality (nature and existence) is for the execution of God's mission to the world. In other words, the nature and existence of the church can be sufficiently defined by its function. Phrased slightly differently, participation in Christ's apostolic ministry and proclaiming the Gospel of the Kingdom are the intrinsic aspects of the church. The church, therefore, should act as such because it is the function of the apostolate. A

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1. J.C. Hoekendijk, op. cit., 1964, p.40. This was expressed at Willingen beyond the possibility of misunderstanding: 'There is no participation in Christ without participation in His mission to the world. That by which the Church receives its existence is that by which it is also given its world-mission ... God sends forth the Church to carry out His work to the ends of the earth, to all nations and to the end of time.' N. Goodall, op. cit., p.190.

2. Ibid., p.38.

quotation from Hoekendijk will be the significance of this:

> ... the church can only really be the church if she is a sign and prophetic witness of the approaching Kingdom. In her existence she will establish the sign of the redemption of God's Kingdom: communion, righteousness, unity, etc. The church cannot be more than a sign. She points away from herself to the Kingdom; she lets herself be used for and through the Kingdom in the oikumene. There is nothing that the church can demand for herself and can possess for herself (not an ecclesiology either). God has placed her in a living relationship to the Kingdom and to the oikumene. The church exists only in actu, in the execution of the apostolate, i.e. in the proclamation of the gospel of the Kingdom to the world.[1]

Hoekendijk's thesis is that 'The Church is a function of the apostolate'.[2] He continues to illustrate his thesis by means of two examples:

(a) From the perspective of the missionary nature of the church, Hoekendijk argues that it is impossible then to distinguish in principle between mission and oikumene. As stated earlier, the church defines mission in terms of its missionary enterprise (missions). This being the case, mission was understood as something added to the life of the church. This is to say that mission is defined only in terms of missions and not in terms of the church as a whole. For Hoekendijk, this distinction is impossible and, perhaps, disastrous for the church. When the church deviates from its apostolic function and its missionary nature it becomes preoccupied with itself. Hoekendijk believes that the church in its totality is a missionary church.

> In no way can mission be viewed as one among other tasks to which the church is called. A church that knows that she is a function of the apostolate and her very ground of existence lies in the proclamation

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1. Ibid., p.41; cf: Hans Urs von Balthasar, A Theology of History, London, 1964, pp.132 ff.

2. Ibid., p.41.

> of the Kingdom to the world, does not engage in missions, but she herself becomes mission, she becomes the living outreach of God to the world. That is why a church without mission is an absurdity. As soon as the church fails to become mission in the totality of her being, she thereby proves that she has been denaturalized into a temple or into some sort of association for the cultivation of one's personal religious life.[1]

The missionary enterprise (missions in foreign lands) of the church is the indication of the missionary nature of the church. It is from this perspective that Hoekendijk goes on to say that it is fallacious to view the oikoumene only as the fellowship of churches or place where Christians are integrated to obey the command for fellowship. By saying this, Hoekendijk argues that the oikoumene,too, is nothing more than a function of the apostolate.

It is in this context of the church as a function of mission that the oikoumene can be accurately defined. It is 'a united, corporate witness of the Kingdom to the pagan oikoumene: unity, in order that the world may believe, and good works in order that men may praise your Father who is in heaven'.[2] Hoekendijk realizes that this thesis has a great significance for understanding the oikoumene, that is:

> ... to prevent the oikoumene from becoming something else and being turned into a movement in which the churches are only involved with one another, so easily forgetting that the communion and the unity to which they want to give expression have meaning only when they serve the apostolate.[3]

The Christian communion is not a static communion which one church or many may enjoy, but a communal and corporate participation of churchee in Christ searching for those situations

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1. J.C. Hoekendijk, op. cit., pp.41-42.
2. Ibid., p.42.
3. Ibid., p.43.

in the world that call for loving responsibility, there to offer co-operation in working out shalom concretely and relevantly.

(b) From the perspective of the church as a function of the apostolate, Hoekendijk argues that Christian mission is contrary to the Jewish proselytism. In the Jewish proselytism, movement is centripetal; people are coming from the outside towards the centre where salvation is localized. According to Hoekendijk, the dominating symbol in this movement is God's glory (kabod).

The Christian mission, on the other hand, Hoekendijk argues, is centrifugal (outward movement). Unlike the Jewish proselytism, Christian mission is moving towards the end of the earth and the end of time. Hoekendijk describes the integrity of Christian mission in these words:

> To join means here: to join the journey away from the centre. The symbol is the light for the Gentiles, which goes forth toward the people, seeking them out and taking them by surprise in their darkness.[1]

A full discussion of this outward movement of mission in Hoekendijk's analysis will appear in the next sub-heading. Here it is enough to introduce the reasons behind this emphasis of Hoekendijk to prepare for the discussion which follows.

Throughout his discussion of 'Apostolate',[2] Hoekendijk makes it clear that the situation the church is now facing is completely different from that of past years. He explains the new situation in which the church finds herself involved today in these terms, mentioning only the post-Christian, post-ecclesiastical, and post-personal.[3] His aim in discussing these terms is to give the church a hint of how its mission is

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1. Ibid., p.44.
2. See chapter three of The Church Inside Out.
3. See ibid. pp.49 ff. for the full discussion of these terms.

to be executed in the near future.

(a) The post-Christian situation does not mean that society does not need to be Christian any more. Rather it points to the fact that we have passed the stage in which Christendom was apparently still a life option. In that period the church was to integrate people in the church as soon as possible, or, to use Hoekendijk's phrase, 'a devout mother in tender youth'. In the new situation, says Hoekendijk, such a Christendom is no longer relevant for life. He continues to argue that after the cross and resurrection, the church lives under the compulsion of mission. Mission now becomes possible and, therefore, involves the whole world and can be achieved in actual co-operation with those for whom shalom is destined. In the execution of mission, therefore, the church should leave out all that looks Christendom and make a new beginning bearing the signature of mission work.

(b) Whereas in the post-ecclesiastical situation, people reckon the whole of the church's life - cathedral sacred buildings, ecstatic preachers, and so on - unrelated to their life situation. As far as Hoekendijk is concerned, people are aware of the presence of the church, but its contents belong intrinsically to a different culture which is peculiarly shaped for the clergyman. As Hoekendijk sees it, inside and outside are two worlds running parallel with no point of convergence. To the people outside, what the church is preaching is not being addressed to them. The clergyman, on the other hand, is treated as an outsider by the people in their situation.

For Hoekendijk, the post-ecclesiastical means that the clergyman can no longer be the best-suited organ for the apostolate because he cannot be totally worldly. The church is no

longer where major decisions are made. In the apostolate, Hoekendijk continues, the church has to seek a convincing demonstration of Christ's solidarity with the world. The life situation of the church is in the world. Through apostolate, then, the church has to be present in the world, not just now and then, but permanently.

(c) As regards the post-personal situation, Hoekendijk wants to point out that concrete social relationships are inevitable in the new situation.

Before, the adopted theories and approaches of the missionary movement revolved around personal experience (we noticed this in the first article of Hoekendijk). This emphasis on individual personality played an enormous role during the time of conversion from paganism into Christianity yet appeared to dominate the church's evangelism. In the same vein, the crossing of the front-line largely depended on the heroic 'I'.

For Hoekendijk, this is no longer the situation in which the church finds herself involved. The church, therefore, needs to start somewhere else. Hoekendijk suggests the 'context of groups'. Here, he means considering integrated programmes (e.g. counselling conversation) for the purpose of executing the church's mission.

From this point of view, Hoekendijk attempts to develop the task of proclamation adumbrated in the discussion of mission in its framework by using the term 'communication'. As Hoekendijk sees, the apostolate tends to be understood in terms of preaching sermons. The sermon, as he continues, is an ideology which determines the pattern of thought and offers rules of speech. 'It regulates the emotional values of everythin

and determines what is and what is not important.'[1] Hoekendijk argues that the apostolate should not be understood in this way because it will, then, be confined to one particular organized system of emotions and thoughts (e.g. of the preachers). In the apostolate, people should not be approached apologetically. By bringing this to the fore, Hoekendijk follows the only way in which the apostolate becomes possible. It is through communication. In this he means making the church's preaching word relevant to the physical situation. The proclamation of the Gospel has to be demonstrated by action. Mission, therefore, cannot be fulfilled by preaching the word, but by means of demonstration and participation in the world.

It is at exactly this point that Hoekendijk begins, then, to speak about the servant role of the church. This will be discussed in the next discussion. Our task here is to see why Hoekendijk emphasizes the excentric character of the church today, and to analyse how he reformulates the missionary strategy of the church according to its outward movement.

Hoekendijk stresses the outward movement because the missionary nature of the church has been spiritualized and detached from the sphere of physical contact:

> In our whole ecclesiastical life, there is very little that would indicate that we have moved into an industrial society. Where, for instance, in our hymnbooks does one find a single reference to the factory, wages, and social justice? When do we sing about leisure time? When do all those questions come into view which occupy us so intensely from Monday through Friday? And these are only a few outward manifestations ... of the absence of the church in our time.[2]

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1. Ibid., p.60.

2. J.C. Hoekendijk, op. cit., 1964, p.72.

The issue here is not that the church is idle. But what the church is doing is nothing less than restoring the old pre-war forms of its life. This worries Hoekendijk so much about the future of the church. If the church remains orientating itself to the past then 'it can be predicted with certainty that her style of life will become ever more old-fashioned, more archaic, so that she becomes increasingly a foreign element in our time and finally will maintain herself only as a religious ghetto'.[1] The fact which drives Hoekendijk to this prediction is his knowledge that the world is not shocked by the fact that the apostolate is incomprehensible, but it is scandalized by the church's inward concern. This means that mission has become a self repetition of the church totally related to the cultural milieu of the past generation, that product of classical and Christian civilization which is embodied in the Western spirit with its culture of personality.

Hoekendijk cites the inevitable consequence of this conservatism in the church today. It is the 'narrowing of the milieu of the church's life'. This takes place in two ways, estrangement and erosion.[2] The important thing to be noticed here is the fact that 'separation from the church has become something of a group, a convention'.[3] For Hoekendijk, the narrowing of the milieu of the church life is the church's failure to go with the times.

To make the church's life and mission relevant today, Hoekendijk stresses the excentric character of the church. 'The church has become estranged, and consequently it is her job to

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1. Ibid., p.73.
2. See ibid., p.73.
3. Ibid., p.74.

"deprive" herself and to take on the "form of the fellowmen."'[1] To make this possible, Hoekendijk therefore appeals for the reformulation of the organs of the apostolate so that what happens inside the church ought to be understandable to the outsiders. He illustrates this thesis further by giving general guidelines. And these will be dealt with briefly to prepare for the discussion which follows.

(a) A Pluralistic Church: The congregation, as Hoekendijk realizes, is diversified; people are scattered too far abroad. People are involved in different spheres of life - home, place of work, education, leisure and so on. Relationships exist in all these spheres. So, instead of confining to one form, one pattern and one model, the congregation must search for new forms that are more relevant and 'in-situation'.

(b) Permanent Change: 'The only thing that will remain changeless', says Hoekendijk, 'will be the constant change.'[2] The congregation, therefore, has to be reworked and restructured accordingly in order to find its people in the midst of change. One possible way of doing this is, as Hoekendijk suggests, the congregation in small groups.

(c) Being a Fellow Searcher: The life of the congregation must be seen in the context of groups in which mutual sharing among individual members occurs. The clergyman, therefore, must admit the fact that he is no longer a know-all-man in the congregation. He no longer has all the answers and no longer possesses the truth. Like all other members of the congregation, he is 'the one beggar who tells another beggar where to

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1. Ibid.

2. Ibid., p.77.

find bread'. He must be a 'fellowman' in the congregation.

(d) Genuine Communion: For Hoekendijk, genuine communion takes place where genuine personal relationships are possible. Thus he commends the importance of small groups such as house churches. In these small groups people can deal with the questions of human needs in which they find themselves involved. But the important thing for Hoekendijk is the need for these groups (e.g. house churches) to train Christians for their task.

(e) Architecture: According to Hoekendijk, the church legitimizes itself not only by its serving character but by identifying itself as a servant community. This serving nature of the church is reflected in the architectural structure of the church building. Hoekendijk argues that cathedral-type structure is no longer relevant because it symbolizes a stable society which is not the case of society today. He endorses a shift from cathedral to chapel; a place of fellowship which symbolizes the church as a movable community. It also presents the paroikia image of the congregation: 'a settlement outside the homeland'.

Hoekendijk sums what he means by quoting Pascal:

> 'The true wellbeing of the church: when she cannot count on anything any more but God's promise.' [Then he says:] When the Messianic community wants anything more than only that promise (for instance, certainty), then she ceases to be the congregation of the Messiah, who has promised that 'the gates of hell' shall not prevail against his church.[1]

The church, in Hoekendijk's view, can be saved only when it is prepared to lose itself completely in the world for the purpose of executing God's mission. When the church is trying to save itself, it has already lost itself.

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1. Ibid., p.82.

To take all this seriously will certainly imply three things: (i) the church has no other life-pattern than being the servant of God's mission (we have already made reference to this); (ii) the church needs new missionary mandate for the apostolate; and (iii) the new structures for the missionary people.

D. The Church in the Light of its Position as a Function of the Apostolate

We need to discuss under this heading three obvious implications of the church as a function of the apostolate as they present themselves in Hoekendijk's view. An attempt is made here to draw, from Hoekendijk's analysis, some theological perspectives to prepare for the discussions which follow. These are: (i) the servant role of the church, (ii) the participation of the laity in the apostolate, and (iii) the structures for the church in mission.

1. The Servant Role of the Church

In stressing the church as a function of the apostolate, Hoekendijk points, first of all, to the servant task of the church.

According to his view, the establishing of God's shalom is the task of the church. The church should proclaim that the shalom is already here. And this shalom needs to be lived in koinonia which is another aspect of the church's task of proclaiming. Hoekendijk goes on to argue that it is not enough to proclaim and to participate in the proclamation of the shalom in the world. There is a need to demonstrate how Christ proclaimed and lived out the shalom. This need for demonstrating

the shalom, says Hoekendijk, can only be done by means of the servant role of the church. He argues that is only from this perspective that the church can see the full meaning of its proclamation when it wishes to be obedient to Christ.

Hoekendijk discusses the word diakonia in its original meaning which is: 'serving at table' or functioning as a 'waiter'. 'It meant being subordinate, inconspicuous, available, ready to give a hand.'[1] This service is seen most clearly in the master-servant relationship at meals. The noble master reclines at the table in his long robe while the servants wait on him (Luke 17: 8; John 12: 2). In a wider sense, diakonia may be understood to mean being responsible for the presentation of a meal, for food and drink, and caring for the bodily needs of others.[2] So the word always has the sense of inferior. For Hoekendijk all these concepts were present in Jesus Christ's way of demonstrating the shalom.

> Yet it is this word which we find at the heart of the gospel. The whole story of the New Testament, with its variety of close-ups, revolves around this one theme: For a change Someone has come, not to be served ... but to serve (Mark 10: 45). Everything that was done by the Son of Man who came, Jesus Christ, including humiliation, self-emptying, cross, and death, is summarized in eight letters: diakonia.[3]

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1. Ibid., p.142. H. Küng sums this up: 'Diakonia means an activity which every Greek would recognize at once as being one of self-abasement: waiting at table, serving food and pouring wine.' H. Küng, The Church, Burns and Oates, London, 1967, p.390.

2. For example, ibid., p.390. See also Luke 10: 4, Acts 6: 1, and Mark 1: 31.

3. J.C. Hoekendijk, op. cit., p.142. The same thought reveals in A.H. van den Heuvel's words: 'If, therefore, we look for the constitution of the Christian church, its Magna Carta, we shall find it where the New Testament sings the famous hymn about Jesus (Phil. 2: 5-11): "That this disposition

(note continued overleaf)

Similarly, the church must take the form of service because the church is not more than her master. The church has to be among men for the sake of men. In other words, the way Christ demonstrates the shalom must shape the whole life of the church. Hoekendijk continues:

> The same single word also indicates the pattern of life for all who follow Jesus. Diakonia: they go into service. They become available among men. They subordinate their plan of life to that of others. They are other-directed. Do not ask them how this takes place. They can hardly tell you. They find themselves among those in need; it has become their natural milieu. Here they discover that they cease to dominate.[1]

If the church seeks a description of its Lord, it will find it thus: 'It was to serve, to minister that Jesus Christ came. In that service he revealed the way through which God is working and his purpose for the world.'[2] It now becomes apparent that the church, in Hoekendijk's view, has no other life pattern than that of its master performing a servant role. This servant role is moulded on the way of its Lord. The servant shall not be above the master. He exercised his Lordship by humbling himself in the role of a servant.

Being a follower, Christ does not in any way offer an office which is based on knowledge and dignity. The scribes and pharisees bind heavy burdens, hard to bear, and lay them on man's shoulders, yet they will not move a finger to help. They

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(Note continued from previous page)

be with you which was also in Jesus Messiah who made himself nothing, assuming the nature of a slave, bearing the human likeness, and humbled himself." To sum up in the three focus words of that text: emptiness, service and solidarity.' H. van den Heuvel, The Humiliation of the Church, S.C.M. Press, London, 1966, p.53.

1. J.C. Hoekendijk, op. cit., p.142.
2. C.W. Williams, op. cit., 1969, p.88.

do their deeds to seek applause, love to make the place of honour at feasts. But for the church, Hoekendijk's argument continues, the emphasis is upon the service of men.

In viewing service as the task of the church, Hoekendijk is far from proposing it as merely a programme of action. He understands that the church performs its servant role in a given situation. He comments:

> The Christian life is assigned its place among people who need to be 'served' (the Bible calls them the 'poor' or 'the least'). It cannot be lived elsewhere. Outside this concrete sphere of service it would wither and choke; it would become ordinary, just a pious self-seeking; uninteresting.[1]

The servant role of the church has a concrete sphere, i.e. Sitz im Leben, at all times and all places. The understanding of the poor in Hoekendijk's view, for example, summarizes the areas of this servant task in contemporary society. The poor are the least, the naked, the sick, the oppressed, the imprisoned in the secular structures of society, both political and economic. The intrinsic reality of this servant task is to live in solidarity with others.

> 'Of course, among the poor. Where else? Go visit them, and you will find the Christians there.' Yes, the promise goes even farther: the poor - 'always in your midst' - mark not only the Christian sphere of life; they represent Christ himself there as well. These travel companions have been given to us as a sacrament of his presence.[2]

This is just the point where Hoekendijk sees the importance of the social services as a means of fulfilling the church's servant role. By means of social service, Hoekendijk believes that the church can improvise service to those who are qualified

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1. J.C. Hoekendijk, op. cit., p.143.

2. Ibid., p.144.

as poor in that situation. At the same time, the church practises solidarity.

Unfortunately, the nature of the solidarity of the social services has been spiritualized and detached from the sphere of physical contact. The church, says Hoekendijk, has failed to render service because it has turned into a clericalized church. The deacon, for example, is understood as an assistant to the bishop. For Hoekendijk, he has been neatly clericalized. So, instead of serving, he wants to be served. The point is, hierarchy and clericalization have stripped the church from the solidarity of its servant task. He says:

> The clericalization has, among other things, had the result that the diaconate became hollowed out into a service-without-solidarity. It became bent toward philanthropy and landed in the sphere of alms and charitable gestures. Thereby the poor were no longer accepted as partners (and certainly not as sacrament!), but they were degraded into charitable objects.[1]

Here, Hoekendijk has no intention of degrading the church, nor disregarding the clergy. His concern,however, is that the church must be flexible. There must be complete freedom for the church to render service for the sake of others.

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1. Ibid., p.145.

2. The Participation of the Laity

The question of lay participation[1] is an important part in Hoekendijk's discussion of the church as a function of the apostolate. According to this view, God's shalom must, after all, be established in the situation. It must also be understood that one cannot talk the salvation from the church into the world; it must be lived in the world. This spells out clearly how lay participation has a place in Hoekendijk's analysis.

Also, in the post-ecclesiastical situation referred to in previous pages, Hoekendijk testifies to the capability of the laity. He says that the church is no longer the place where major decisions are made. The clergyman cannot participate fully in the ordinary life because he is an ecclesiastical stereotype.

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1. The rediscovery of the central place of the laity in Biblical teaching has been spear-headed by the World Council of Churches in its attempt to recover the proper role of the laity in the life and witness of the church; see P. Löeffler, The Layman Abroad in the Mission of the Church, Edinburgh House, 1962, p.18 f. Other sources are worth considering for the fuller treatment of the subject: H. Kraemer when he points to the leading role of laymen in the origin and development of the modern missionary movement; see H. Kraemer, A Theology of the Laity, 1958, especially pp.136-138, 143, 170-176; The First Assembly of the World Council of Churches, The Official Report ed. by W.A. Visser 'T Hooft, S.C.M. Press, 1949, p.154, cited by P. Löeffler, op. cit., p.18; The New Delhi Reports, under the title New Delhi Speaks, edited by Visser 'T. Hooft, S.C.M. Press, London, 1962. The whole idea of the laity as the missionary mandate of the church is believed to be a prophetic vision of Roland Allen when he first spoke of non-professional missionary. See The Ministry of the Spirit: selected writings of Roland Allen by David M. Paton, World Dominion Press, 1960, pp.65 ff.

These two perspectives bear witness to the fact that it is only through the laity that the shalom can be acted in the world. The laity, says Hoekendijk, are the best-suited organs for the apostolate because:

> Only the laymen can really be 'worldly'. In everyday life they can demonstrate something of the solidarity of Christ with the world. They are the bearers of the apostolate. It will become apparent whether a church takes the apostolate seriously by the manner in which she prepares 'the members of God's mission people' (that, after all, is the meaning of the word laikoi) for their service.
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> A layman - a laikos - is a representative of God's mission people (laos tou theou). He constitutes the vanguard and the first thrust of the apostolate.[1]

In Hoekendijk's thesis, 'apostolate and laity belong essentially together. They are not two quantities which are far removed from each other'.[2] Hoekendijk means that the layman, as a member of God's mission people, should not be understood as an assistant to the minister nor can he be involved in mission in his spare time. The layman is a function of mission in his full time job. 'I mean to say that in one's profession ... apostolate must take place. It occurs in the manner in which one is involved in one's job ... as a free man ... and lets oneself be captured by the ultimate things, viz., by Jesus Christ, who rules as a servant.'[3] From this point it is clear that the bearers of the apostolate in the secular structures and in every sphere of life are the laity themselves. In these engagements, they must demonstrate the servant way of the shalom.

Hoekendijk warns the church about the danger of clericalizing

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1. J.C. Hoekendijk, op. cit., pp.83 and 84.
2. Ibid., p.85.
3. Ibid., pp.85-86.

its laity. He says:

> Where the layman is permitted to be only an 'aid to the minister' ..., where he is considered only as a more or less 'active member', there he is pulled out of the world and loses his function as apostle. The result would be that our concept of the church becomes clericalized, and that from then on we can be engaged only in a somewhat peripheral mission. Where, on the other hand, everything in church life is aimed at making the layman into an articulate Christian, there it will be possible to break out of our ecclesiastical isolation and to stand once more with the gospel in the midst of the world.[1]

This does not necessarily mean that Hoekendijk minimizes the importance of the clergyman. (In fact, he believes that both the clergyman and the layman form together God's mission people). But he wishes to bring out the fact that the laity should not be thought of as an appendix to the church. It is a real constituent factor of the church's whole being, inherent in andgiven with its nature and calling. The laity, therefore, the argument goes, must be appealed to on the basis of what they are by the nature and calling of the church as God's people sent into the world for its servant task.

3. The Structure for God's People in Mission

If the specific place of the laity in the world is at the frontiers where the real dialogue between Church and World becomes an event, the laity at large needs a new orientation, a new grasp of the whole realm and scale of the reality of Christ, and a new equipment.

This truth has led Hoekendijk to speak of the importance of the house churches. According to his view, the church needs its separate life - house churches in which believers are trained

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1. Ibid., pp.83-84.

for their servant role in the world.

In saying this, Hoekendijk admits that the parish church is not well suited for the apostolate. He continues:

> A church that wants indeed to be pro-existent - to be there for the other - can therefore never be organized exclusively in local parishes. In its place, or at least parallel with it, all sorts of other forms of church life must be developed. If church does not do that, she will come to stand outside of her own time, and will no longer be able to serve the people who have become our contemporaries.[1]

Hoekendijk describes the traditional model of a local congregation thus: a holy man, a holy building and a gathered group of believers - operated with a numerical ceiling independent of the number of people resident in its geographical parishes. Apparently in this framework, says Hoekendijk, the parish church was usable as a missionary structure namely, for the countryside. But the parish structure, as he continues, seems behind the times because parish life is no longer the same as it once was. In the system of the city, for example, it cannot function.

Today the congregation moves towards a much greater mobility. People are, Hoekendijk remarks, nomads. They move from place to place because of shift work, education and entertainments, but the church has carefully delimited the temple area. Mission does not tolerate such immobility. Related to this, as Hoekendijk describes it, is the fact that the parish structure often became peripheral to the church. People remain stuck at the edge of society, even when they are gathered in the centre. Also, the parish church moves toward greater diversity. As Hoekendijk sees it, the urgent need therefore is the

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1. Ibid., pp.71-72.

reworking or the re-structuring of the congregation or the parish church.

According to Hoekendijk, the problem of the structure of a missionary congregation is the tendency to 'morphological fundamentalism', i.e. preserving the historical form. He says that is no longer appropriate.

> Consciously or, more often, unconsciously, the existent forms of the life of the Christian community are taken to be fixed once and for all; their historical nature - and that means their changeability - are likely to be ignored. A case in point is, for instance, the parish system, designed at a particular period of Church history for the specific needs of those times, and henceforth very often misunderstood as the one morphe in which the congregation expresses its obedience in an authentic way.[1]

Basically the parish church should function as a missionary congregation. For Hoekendijk, this must be the test for any pattern of community life of the parish church. The parish structure therefore must always be subject to change according to the time and the situation. But the problem is, as Hoekendijk argues, 'We have made something very different out of it. We have canonized the parish church; from an incidental pattern it became a normative model; from a historically conditional phenomenon it became an unchangeable divine institution'.[2] For Hoekendijk, we base ourselves on the past instead of being serious about living toward the future.

In saying this, it is Hoekendijk's intention to point to the fact that social life takes place in a much larger territorial area than the normal parish. This increase in scale

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1. J.C. Hoekendijk, op. cit., ed. T. Wieser, p.134.

2. J.C. Hoekendijk, op. cit., p.96.

requires the parish church to see its work in a larger context. Places of work, leisure and education may be some distance away from places of residence. Also, people belong to many different social groups and so play many different roles. This social differentiation requires the parish church to work within a variety of strategic social groupings by means of appropriate functional structures.

The realization of this fact points to one thing: the ineffectiveness of the parish structure for the missionary congregation in God's mission. Thus, Hoekendijk, in the knowledge of the background already summarized, believes that the parish structure should be deleted. The missionary congregation needs to be adequately structured and fashioned according to its mission. Otherwise it will degenerate into an anachronistic remnant church and an association for maintenance of religious traditions.

Notice that Hoekendijk emphasizes the renewed dedication among laity which he identifies with the apostolic privilege of apostolate. Thus the missionary congregation needs a missionary structure to train its people in their servant task. It is here that Hoekendijk begins to speak of the importance of the house churches.

The House Church

Hoekendijk endorses the house churches which 'exist elsewhere'. He also realizes the fact that the liturgical communion of Sunday morning in the cathedral building is too much and a bit boring for quite a number of people. The need here as far as Hoekendijk is concerned is that the liturgy needs to be practised in concrete situation. It needs to be recited in

a place where close fellowship and intimate relationships can take place. The cathedral building is not the best-suited organ for this. Furthermore, Hoekendijk acknowledges the problem of broadcasting of a church service (through television). Not all the people listen or watch television. It is very often that either the picture or sound is turned off during the broadcasting.

And it is precisely here that the house church is important in Hoekendijk's analysis. With this set-up, people gather together in more intimate and integrated relationships. Hoekendijk also sees that the house church can serve as a possibility for inter-denominational groups of Christians who are grouped in a certain locality for various reasons: education, work and leisure. The context here is 'inter-denominal'. Hoekendijk calls this aspect of the house church the categorical mission church.

What bothers Hoekendijk is the argument which seems to disapprove of this set-up. The mission church, the argument goes, 'has its place in the simple, experimental beginning stage of the church, during which obviously the maximum flexibility must be observed and a definite organization must be delayed ... we have passed that stage in Europe: the church is established and consolidated; the denominational circles are closed; "normal" relations have come into being. Except, of course, in a few areas that have remained behind ... and there a "mission station" still prevails. Therefore, for the time being, a mission church must be permitted in this case.'[1]

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1. Ibid., p.94.

This argument, says Hoekendijk, is intolerable because it has devalued the term 'mission situation'. It seems, as he comments, that the mission situation is defined in terms of the clergy's presence. For Hoekendijk, this is a fatal mistake in a sense that this line of argument has disregarded the right perspective of understanding the missionary situation. The missionary situation emerges because the gospel is a missionary message. So wherever the gospel is preached, there emerges a missionary situation. It is not a matter, as Hoekendijk argues, of just now and then, but permanently. The point of Hoekendijk's argument is that 'the house church is a legitimate form of church life; ... the categorical mission church, [too], is a common and completely normal variety of church life.' So 'what happens on Sunday in the sanctuary,' he argues, 'can take place every day in the house church.'[1]

Hoekendijk testifies to the validity of these structures for the missionary congregation by considering the issues of (i) offices, (ii) communion and (iii) ecumenicity.

Concerning the question of the 'offices' (e.g. clergyman), Hoekendijk does not accept the fact that the existence of the house church or the categorical mission church will have to depend on the instituting of offices. This is because Hoekendijk believes that mission is a layman's game. He is a representative of God's mission people, an official representative of the Lord's affairs. He means that the question of the office is not the first priority. The forming of the congregation in the light of the Messianic dealings is primary and

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1. Ibid., pp.91 and 94.

foremost.

> Constitutive is only the office of Jesus Christ. This would then be a comprehensive designation of what Jesus as Messiah is, has done, and now still does. To say it in the words of our hymnbook: the acknowledgement that the Lord still continues in our day with his glorious work ... This office is the pre-requisite for the church. It is not added to it, but precedes it ... Nothing can be added to that. Jesus in the midst of his people who are gathered in his name (Matt. 18: 20) is a complete definition of the church. He who wants more than this ends up with less.[1]

It is only in this context that Hoekendijk grants full acceptance of the regulative offices. This insertion of the regulative offices after acknowledging the constitutive office by Hoekendijk is deliberate. The offices are no more than the functions of the apostolate.

> When in the New Testament the total work of the offices is summed up as diakonia, it is simply impossible that the function of a president or speaker was meant thereby. The word points more in the direction of the work a waiter does, rendering service in an inconspicuous way. 'It denotes not primarily a status (although this may be applied), but a function, the function of useful service.'[2]

To Hoekendijk this service is 'useful - not per se necessary'. The offices are relatived as a matter of principle, yet they are given to the church as the 'extra that God cannot help but give over and above that which is necessary. Perhaps we get closest to it when we accept the offices as a gracious surplus'.[3] Later he says: 'If we would think that we can easily do without this extra assistance, we overestimate ourselves and fail to appreciate God's liberality, according to which he

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1. Ibid., pp.98-99.
2. Ibid., p.100.
3. Ibid., p.101.

wants to care for his people "more than abundantly" and therefore has intended them to receive a gracious surplus'.[1] Hoekendijk's concern is to attack institutionalism and hierarchy which are still barriers to the defining of the structures of the missionary congregation. The existence of the house churches does not depend on the functioning or non-functionint of the regulative offices; our certainty about the presence of the gospel in these small groups lies in the Christ's promise itself. The laity, therefore, should have the privilege of initiative.

As regards the question of the Holy Communion, Hoekendijk argues that the house churches are just the right places for open Communion. Everyone is welcome without conditions as they normally do in the denominations. Interestingly enough, Hoekendijk spots the danger of sacramentalism as Paul writes of a congregation in Corinth (I Cor. 11: 29). To warn the house churches' members about the casual attitude towards the Holy Communion, Hoekendijk suggests this chapter of I Corinthians to safeguard and guide the house churches in their celebration of the Holy Communion. But Hoekendijk, more or less, endorses the celebration of the Holy Communion in the house churches in the context of a 'community meal'.

Regarding the ecumenicity of the house churches, Hoekendijk argues that they are already ecumenical (e.g. the categorical mission church). But the important thing to be noted in these house churches, he comments, is not the inter-denominational composition (this does not make the house churches ecumenical), but what happens in these groups. They are open to everyone without selection or discrimination.

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1. Ibid., p.102.

SUMMARY

The church, as we have seen in Hoekendijk's theology of mission, exists only *in actu Christi*; it has no indenendent existence; it grows, it comes into existence, only in so far as through it the Gospel of the Kingdom is proclaimed to the world. This is simply saying that the vocation of the church belongs to its very essence, and that the church lives only so long as it is engaged in missionary activity. In this sense, the church may be well described, in agreement with Hoekendijk, as the bearer of the proclamation of the Gospel of the Kingdom of God to the world.

So what is required now is to move ecclesiology out of the centre of the theological discussion concerning the theology of mission, for as soon as ecclesiology becomes central it is falsified. The way to a true ecclesiology must be indirect, for the church is meant to be not an end in itself but the servant of God's mission to the world.

When Hoekendijk dwells on this servant task of the church, he certainly implies the outgoing of the church in order that the world may know its true being, i.e. it is *pars pro toto* (a part on behalf of the whole). It must live excentredly because it has to find the points in the world where Christ is carrying out his struggle, and to make that struggle visible.

Taking this line of argument, Hoekendijk, then, endorses lay participation in the execution of the apostolate. The laity are the representatives of God's mission people. In everyday life the laity can demonstrate something of the solidarity of Christ with the world. They are bearers of the apostolate. When the laity are considered only as aid to the

clergy, already the laity are deprived of their apostolic function. To say therefore that the apostolate is limited within the ecclesiastical walls and church's hierarchy, is rather an ambiguous understanding of mission.

The structure of the missionary congregation, therefore, must be devised according to the concrete needs of the laity. The structure must reflect this essence of a congregation in God's mission, that is, it must be close and relevant to the human situation in a 'contextual' rather than in an 'absolutistic' fashion. In short, the structure must be always missionary and functional. And a missionary structure, as Hoekendijk says, can only be a lay-centred structure.

CHAPTER FIVE

J.V. TAYLOR: 'THE CHURCH AND THE MISSIONARY SPIRIT'

From the discussion of Hoekendijk, the conclusion is to be drawn that the church's mission has its roots in the creative, revelatory, illuminating and redemptive purpose of God. Since God himself is responsible for his Mission in the world, he himself guarantees its continuity; he will also guide it to the destiny he has appointed for it. From this insight the church grows toward the right kind of obedience. The church is an outward movement, pointing away from itself to the areas of service in Christ's work. It is this servant role of the church that would lead it to share in God's mission in the world in any particular situation.

But we have not yet mentioned everything that needs to be said about the basis of the church as a function of the apostolate. The theological statement of Willingen speaks of the continuance of God's mission through men; and those who wrote the declaration are right in speaking of themselves as 'the first fruits and earnest of its completion'; and go on to say:

> 'By the Spirit we are enabled both to press forward as ambassadors of Christ, beseeching all men to be reconciled to God, and also to wait with sure confidence for the final victory of His love, of which He has given us most sure promises.'[1]

Willingen puts it right. One can never speak of the outward movement of the church without acknowledging the Spirit. This is to say that the church has to keep in mind that it is by the guidance of the Spirit that it is able to move out in

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1. N. Goodall, Mission Under the Cross, Edinburgh House Press, 1953, p.190.

mission.

For this reason we study the works of J.V. Taylor since they are mainly concerned with the centrality of the Spirit in the history of the Christian mission. In the discussion, however, there will be no attempt to include such a history as laid out by Taylor in his writings, particularly in The God Between God. Suffice it to say with reference to Taylor that the active agent of mission is a power which guides, rules and goes before the church. As Bishop Newbigin says: 'Mission is not just something which the church does; it is something which is done by the Spirit who is himself the witness, who changes the world and the church, who goes before the church in her missionary journey.'[1]

The discussion, therefore, will mainly revolve around the centrality of the Spirit in the life and the mission of the church. The content of the above theme is clearly indicated in the selected titles of the four sub-sections viz.: (1) The three indicators of the missionary works of the Spirit; (2) The Spirit and Jesus; (3) The Spirit and the church; and (4) The church's mission in the light of the missionary Spirit.

The treatment of Taylor's analysis comes from The Go Between God, especially the selected chapters indicated above. Other writings like The Primal Vision (1963) and For All The World (1966) are also helpful for this search. However, there will be no attempt to treat them thoroughly because they seem to be indirectly related to the theme. They will be discussed merely as an introduction to Taylor's main argument.

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1. L. Newbigin, The Open Secret, S.P.C.K., London, 1978, pp.62-63.

His article, 'Small is Beautiful', and his booklet entitled A Church Reshaped will appear in the later discussion[1], however.

SHORT INTRODUCTION

The Primal Vision

Being a missionary in the African countries, Taylor experiences the fact that God's presence takes the initiative. God is 'always - already' there before any human arrival. For him, any given situation therefore is a great opportunity to demonstrate the fundamental truth of the Gospel that it is a universal message whose relevance is not limited to one culture, to any one system of thought, to any one pattern of activity.

In the midst of a non-Christian community, Taylor says that:

> We have to try to sit where they sit, to enter sympathetically into the pains and griefs and joys of their history, and see how those pains and griefs and joys have determined the premises of their argument. We have, in a word, to be 'present' with them.[2]

What motivates Taylor to endorse this is his genuine missionary experience that the moving force of Christian witness in this encounter is God himself through his Spirit. What is required of any Christian in such a given situation is he must be present and participate. He must enter such a situation with great respect and in the knowledge that God has

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1. Taylor is the author if many other books, e.g. Process of Growth in African Church and The Growth of the Church in Buganda. However, these will not be examined in this presentation; we need to be selective for the sake of this discussion.

2. J.V. Taylor, Primal Vision, S.C.M., London, 1963, p.11.

not left himself without witness in any nation at any time. The failure of so many 'professional' Christians has been that they are 'not all there'.[1] Christians must anticipate finding how God has been speaking and must expect to discover him in this encounter. They must wait in silence and compassion till God makes himself present. In this encounter, Christians come face to face with the living presence; they encounter that presence and are encountered by it in that given situation. All this leads Taylor to clarify on the missionary actions of the Spirit in his book, The Go Between God.

For All The World

As Taylor sees, the changing pattern of society and the emergence of new cultural patterns have affected both the missionary task and the missionary message. On the one hand missionary activities are becoming something of an anomaly. In addition, the missionary societies seem outmoded and unnecessary because the responsible governments are supporting development programmes and funds.

This poses a significant question for Taylor in reviewing the whole question of the meaning of mission. What is the missionary role, task and message? Are missionary societies necessary?

In seeking to answer these questions, Taylor clarifies that mission is God's mission. It springs from his universal sovereignty and fatherhood. This mission was fulfilled through Jesus Christ and it is always made manifest through the Spirit, pointing the world to Christ.[2] In saying this, Taylor considers

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1. Ibid., p.197.
2. J.V. Taylor, For All The World, The Westminster Press, Philadelphia, 1966, pp.14 ff.

the missionary hope in the light of the cosmic purpose of God which is made manifest by the Spirit.[1]

In reviewing mission, Taylor points out that there is still the significant role of the Christian missionary movement in the world. But, as he continues, the church cannot be possessive in controlling and defining mission. The church cannot compete with the responsible governments because it has its own missionary intention. Quoting Ronald Orchard, Taylor defines the meaning of the church's engagement in missions thus:

> 'To tell in Mission is not merely to speak from outside a person or a situation and be content with such external proclamation, like the broadcasting of a recorded advertising slogan to a passing crowd. It is a personal communication which involves a struggle to make plain and to achieve understanding, and in that very fact it is an act of witness ... Before there can be witness in any explicit fashion, a human relationship must be established, a relationship which recognizes and expresses our common humanity and so provides the setting in which communication at a deeper level ... becomes possible.[2]

The missionaries' engagement in mission is not the spreading of Christianity. It is rather caught within the explosion of the Gospel. With this missionary intention, Taylor stresses that the church has its own way of demonstrating the Gospel, and that is, the fellowship of the church. In this fellowship, he stresses the intimate relationship as the form of Christian witness. Because of this, Taylor sounds a warning for the missionary movement that it must take power seriously and must know how to detach itself again and again from power structures.

The further development of these points is discussed in

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1. See ibid., p.23.

2. R.K. Orchard, Missions in a Time of Testing, London, 1964, pp.53, 83; cited by Taylor, ibid., p.34.

Taylor's major book, The Go Between God, which is the main source of the following discussion.

The Go Between God

A. The Missionary Actions of the Spirit

How can the missionary actions of the Spirit be distinguished from human activity? Taylor starts drawing the distinction from the Old Testament understanding of the Spirit.[1] He writes:

> In common with most animistic analyses of the nature of man, the Old Testament distinguishes between nephesh, or life-force, and ruach, or spirit ... Ruach is a different kind of power inherent in man, associated not so much with his being alive as with his being a person. We might call it the power of his personhood, the power of his separate otherness, the power by which he is recognized as himself. But

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1. Spirit is the word used to translate the Hebrew word ruach, meaning wind or breath. 'A man's breath is the secret of his life, and the Spirit of Yahweh is the very life the Lord himself puts forth to give life and power, wisdom and speech, knowledge and understanding to man. It is the living might, self-communicating presence of God himself.' H.W. Wolff, Anthropology of the Old Testament, S.C.M. Press, London, 1967, pp.46 ff. The understanding of the Spirit in the Old Testament, as referred to above, is based on imagery. It is all experience which only images can adequately convey. For example: (i) Wind:- Genesis 1: 2; cf. Deut. 32: 11; Genesis 3: 8; cf. Isa. 7: 2. These, and many other references, portray the picture of ruach as the moving air over the whole creation. See especially Wolff, ibid., p.32; cf. Edward Schweitzer, The Holy Spirit, S.C.M. Press, London, 1980, pp.15-18. (ii) Breath:- Isa. 42: 5; cf. Isa. 57: 16, Job 34: 14 and Genesis 7: 22. These texts convey the connotation of God infusing the ruach as breath, the power as God-given power; see Wolff, ibid., p.32 f.

   The point is, God works throughout the whole creation, and man's life as God's creature through his creative breath, making man to become what he is. We need to follow up with this understanding of the Spirit in the whole analysis of Taylor.

> it is also his power to recognize, and to be impinged upon by, the otherness of the persons, things, realities which are not himself.[1]

The emphasis here is not on the self but what makes a person become a person or be aware of his being a person. In other words, we can live but we cannot fully realize the totality of our aliveness if we fail to acknowledge the relationship of ourselves to the realities of others. In this way, we can find the meaning of our existence. According to Taylor, this is the movement towards personhood. For him, this is exactly how God's Spirit works; he works 'in between', that is, between us and our recognition of others. It is in this that God breathes his creative power of life, the Spirit (ruach).[2] This does not mean that the Spirit will become our property. For Taylor, the Spirit (ruach) is never uniquely ours; he works for us by enabling our personhoods.

The distinction then appears to be quite obvious. The Spirit is a life-giving power; yet he remains unpossessed. This life-giving power resides in our relatedness to others. Spirit is that which lies in between, making both separateness

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1. J.V. Taylor, The Go Between God, The Holy Spirit and Christian Mission, S.C.M. Press, London, 1972, p.7.

2. It has to be emphasized at this point that Spirit in Taylor's analysis does not denote an impersonal force or a created intermediary. Should we suppose this we then equate God's Spirit with dynamism and understand it as impersonal influence manifested on the physical plane in such forms as possession or supernatural which is far from his viewpoint. It also needs to be safeguarded from the Greek philosophy of the Spirit functioning in a hypostatization process. The understanding of the Spirit of God as cited by Taylor is elaborated by Lampe, God As Spirit, Oxford, 1977, pp. 43 ff; cf. also C.F.D. Moule, The Holy Spirit, Oxford, 1978, pp.27 ff.

and conjunction real. From this point of view Taylor continues to outline three ways to recognize the missionary works of the Spirit in the mission of Church. These are discussed consecutively.

1. Annunciation

Taylor calls the first essential activity of the Spirit, annunciation. He means that it is the Spirit who gives one to the other and makes each really see the other. Taylor continues to explain this by discussing the relationship between two different people or between people and objects.

At the first stage of our relationship, our knowledge of other being becomes an It before we can meet it as a Thou. This means that each being remains absolutely separate. The important thing in this stage of our relationship is the fact that the truth of a person or an object presents itself. It is there or he is existing, it (he) presents itself (himself), it (he) becomes present.

But then, as Taylor comments, comes the seeing which is not observation but encounter. Taylor means that the truth of an object or a person calls for the truth of ourselves. In other words, that truth suddenly commands our attention. In our relationship, therefore, our knowledge of the other occurs in two stages. First, we are forced to recognize the real otherness of what we are looking at; it does not depend on our seeing or responding; it exists without us. And, second, there is a communication between us which we are bound to admit; it has not entirely originated in ourselves. Taylor defines such an intimate relationship between persons as, using

Martin Buber's words, I and Thou.[1] The mutuality of such a relationship occurs when the truth of the other person calls to the truth of his fellow man. As Taylor puts it: 'It comes to bring me out ... Annunciations ... last only so long as truth faces truth.'[2] Communication therefore takes place when people are 'seeing' each other in a way in which they have not seen, or, to use Taylor's phrase, 'seeing with new eyes'.

What makes Taylor's analysis more significant is the fact that in this human relationship there is a third party 'who makes the introduction, acts as a go-between, makes two beings aware of each other, sets up a current communication between them ... This invisible go-between,' says Taylor, 'does not simply stand between us but is activating each of us from inside.'[3] Taylor calls this third party the Holy Spirit, the Spirit of God. For Taylor, it is the Holy Spirit who stands between people making them mutually aware of each other. He causes awareness and the opening of our eyes to one another. He causes fellowship.

In similar manner, our knowledge of God seems to occur in the same process in which the Spirit acts in-between. According to Taylor, our knowledge of God is primarily the work of the Spirit. The first prerequisite of the kind of knowing is attention. The truth of God calls our attention. By this me means that we do not work it out or think it out;

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1. Martin Buber, I and Thou, T. & T. Clark, paperback, 1966, pp.31 ff; cited by Taylor, ibid. p.14.

2. J.V. Taylor, op. cit., p.15.

3. Ibid., p.17.

rather we are called to have the sense of waiting for the message of his being present. This means that we are not observing the truth about the presence of the otherness of God, but we are brought into mere confrontation. We are already in his communion, in fellowship with the one who confronts us. In this encounter, we are first of all called to recognize the reality of his presentness. This reality has, at the same time, called us to recognize our actual being. God, says Taylor, gives himself in a relationship with us and proceeds by dialogue and response. For him, this is the gift of the in-between Spirit. Taylor goes on to explain that the actuality of this confrontation is seen in the one-to-another relationship, our recognition of others. Our recognition of God points us to ourselves. At the same time, our realization of God and ourselves points us to the recognition of others. For Taylor this is exactly how the Spirit works. He works in between, opening our eyes. Our potentiality can be seen in our mutual relationship with our fellowmen. Taylor says:

> Supremely and primarily he opens my eyes to Christ. But he also opens my eyes to the brother in Christ, or the fellow-man, or the point of need, or the heart-breaking beauty of the world. He is the giver of that vision without which the people perish. We so commonly speak about him as the source of power. But in fact he enables us not by making us supernaturally strong but by opening our eyes.[1]

Mission can only be possible when the opening of eyes takes place, and this is how the Spirit works in the mission of the church.

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1. Ibid., p.19.

2. Choice

To rediscover God's reality for ourselves, says Taylor, we must start with his relation to this knowable universe. Here, Taylor wishes to point to the fact that God always works in creation, and he wants the church's mission to be 'earthed' as well.

In this regard, Taylor discusses several theories of creation to explain his contention that the Spirit is in the process of creating.[1] Among these, Taylor finds the theory of organic selection as most interesting, because it draws attention to the second aspect of the creative activity of the Spirit in mission, namely choice.

In the organic selection theory, as Taylor describes, the evolutionary change may be caused initially by a spontaneous change in behavioural habits. Thus, an animal's choice to act out of character, whether adapting to changed circumstances or exploring a new way of life by change of habit, may be copied by others in the species. The important thing to be noted here is the fact that spontaneity and choice are at least as significant as chance through the whole physical structure of the universe. It is certain that choice plays an increasingly greater part as life advances from lower to higher forms. Making choices and a change of habits seems indispensable for the upbringing of other species.

For Taylor, this is exactly how God's Spirit acts out his mission. He works in between to stimulate initiatives for making choices. He writes:

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1. This is how Taylor treats the images of the Creator Spirit as recorded in Gen. 1: 2 and Deut. 32: 11; see ibid., p.21.

> In Christian terms this means that the Creator Spirit works from the inside of the processes not only by startling his creatures into awareness and recognition and luring them towards ever higher degrees of consciousness and personhood, but also by creating the necessity for choice in one situation after another. And that choice arises always from the contrast between the actual and the potential, between things as they are and things as they might be. It is as though his ceaselessly repeated word to every detail of his creation is: 'Choose! I have set before you life and death, the blessing and the curse; therefore choose life. Stay as you are and drop out; change, however painfully, and move towards life.'[1]

Just as the Spirit works and is present when truth (of others) faces truth (of our being) yet making us to become what we might be, so he works also to provide the compulsion for choices in us. In this way, God continues to create and redeem. Because God has never yet ceased his work, so with the Spirit.

In mission, therefore, every step forward into a fuller dimension of life is a kind of dying. Real advance for those who are conscious of the choices they make and the habits they change never feel like self-fulfilment; it is always experienced first of all as self-surrender. This fact is rather closely linked to a third characteristic of the missionary Spirit in Taylor's analysis, and that is, sacrifice.

3. Sacrifice

It is clear from the discussion of the first two indicators of the missionary Spirit that when the Spirit is present, he is creative. So the process of communication is always a living continuing process, which is always new for each man who is forced to meet God and respond to him within the circumstances of his own life by making choices for himself. But in another

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1. J.V. Taylor, op. cit., p.33.

sense this can only happen if there is a continuing stream of experience within a relationship for people are always part of a community.[1] So although communication is personal the outcome of this recognition (of the otherness of God) points to the acknowledgment of others. Thus we make sacrifices for them. In this way, the whole organic entity is formed into a living body.

Taylor believes that the starting-point of living this principle is Jesus Christ. 'Creation has not been a series of clear, authoritative fiats but an innumerable number of hit-and-miss experiments involving unbelieving waste and suffering.'[2] Yet it still remains as the realm of God's creativity and his persuasive love in a human way.

> And in the humility of Jesus, his pureness of heart, his forgiveness, his courage and sacrifice, his infinite concern for all men persisting even in throes of death, we meet that eternal, persuasive love which through the countless aeons has been striving, suffering, going under, yet ever rising to new life, within the fabric of his universe.[3]

Ane he goes on to say: 'Up to that point history ran straight on.'[4] Christ's principle of the man-for-others has reversed the old law of self-centredness of human history and revealed the deeper principle of self-sacrificing. In Taylor's view, this is exactly the place where the Spirit works in creation. He points people to this self-oblation and creates in them initiatives so that they could also make sacrifices for them

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1. The reception of the Holy Spirit always has the notion of corporateness. See especially L. Dewar, op. cit., pp.7 ff. for the Old Testament understanding of this aspect of the Spirit; cf. also Eichrodt, op. cit., pp.61 ff.
2. J.V. Taylor, op. cit., p.34.
3. Ibid., p.35.
4. Ibid.

and for others. The chief actor in the historic mission of the church, therefore, is the Holy Spirit. The mission, Taylor continues, consists of the things that he is doing in the world, such as:

> ... he creates for every creature the occasion for spontaneity and the necessity for choice, and at every turn he opposes self-interest with a contrary principle of sacrifice, of existence for the other. And, in the fulness of time, all of this was perfectly disclosed in Jesus Christ, who was conceived by the Holy Spirit and to whom the Holy Spirit has been directing men's attention ever since. It is not difficult to see how this must affect our understanding of that mission which is the continuing Christ-centred activity of that same Holy Spirit.[1]

In this regard, Taylor points out that the church must wait and watch humbly in any situation what God is to do there, and then do it with him.[2]

From this point of view Taylor moves on to stress the beyondness of the Spirit. A detailed discussion on this subject would be too much for these pages. It is enough to introduce its implications with reference to Taylor to prepare for the discussions which follow.

Because the Spirit is beyond human control, he therefore has his own way of movement. Yet he brings us into more vivid contact with God and with one another while remaining imperceptible. Taylor points us to the truth that this 'beyondness' is inseparable from God's presence or the fellowship of the Spirit. This unpossessiveness yet immanence of the Spirit in Taylor's analysis can serve excellently to give clear theological expression to this experience of a reality which transcends

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1. Ibid., p.36.

2. See ibid., p.38.

the human self and is yet immanent to createpersonhood. Taylor argues that this sense of 'beyondness' needs to be recovered in the life of the church today. He believes that whenever this happens, the church is caught up in a missionary movement. Moreover, it creates clarity in the church about its Lord. This beyondness is ceaselessly creating and stimulating especially those whom he has chosen. For Taylor, this makes the church act violently in mission. Mission, therefore, is violent. The violent quality of the mission's advance is always dynamic, but not static.[1] We shall meet these implications in the discussion of 'the missionary Spirit and Jesus' and 'the missionary Spirit and the church'.

This issue of the violent, dynamic creative dimension of mission forces Taylor to clarify the question of discernment. What can be the proof of the Spirit's violent mission? In this regard Taylor discusses the parallelism of the Spirit and Word as it is central in the prophetic experience.[2] Our

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1. Ibid., p.54; cf. J. Rossel when he speaks of the Church and her mission in terms of the great movement of God towards men. Since it is God's mission, so he always acts to bring about its fulfilment. Consult his book entitled Mission in a Dynamic Society, London, 1968, pp.55-84.

2. For the understanding of ruach-dubhar parallelism in the Old Testament, see Eichrodt, op. cit., pp.71-76; how this concept is related to Christ as God's Word in the New Testament, see pp.79-80. Bonhoeffer has this to say when he speaks of Christ as the living Word: 'Christ as the Logos of God ... is the Word in the form of living address to men, whereas the word of man is word in the form of the idea ... An idea is universally accessible, it is already there. Man can appreciate it of his own free will. Christ as idea is timeless truth; the idea of God embodied in Jesus is accessible to anyone at any time. The Word as address stands in contrast to this. Whereas the Word as idea can remain by itself; as address, it can only be between the persons. Address leads to answer and it is answerable ... Christ as Word in the sense of address is thus not timeless truth. He is truth spoken in the concrete moment.' D. Bonhoeffer, Christology, London, 1966, p.50, also cited by Taylor, op. cit., p.62.

concern in this presentation, however, is to discuss the missionary actions of the Spirit for the church's mission.

C. The Missionary Spirit in Jesus and the Focus of Mission

This key question, the centrality or the unique union of the Spirit and Jesus is one of the issues which has occupied Taylor in his writings, particularly, The Go Between God, where he calls it the indwelling of the Spirit in Jesus and the focus of his mission. In seeking to discuss this question, Taylor begins by drawing the attention to the comparative study of Jesus' silence about the Holy Spirit. He writes:

> The name most commonly used is 'Holy Spirit' and this itself is almost a new usage. This form is used only seven times in the Old Testament, but eighty-eight times in the New. On the other hand, the terms 'Spirit of God' or 'Spirit of the Lord' which occur sixty-seven times in the Old Testament are used only twenty-five in the New. What is even more remarkable is that the total references to the Spirit from the beginning of the Bible to the end of the third gospel number 126 while from that point onwards there are 196.[1]

Then he says:

> In other words, it is only in the epistles and the Gospel of John that the Spirit appears in that fulness in which the Christian church has always known him, and it is clear that it is only the church which has ever known him in this unparalleled way.[2]

According to Taylor's presentation, the understanding of the Spirit during Jesus' ministry was understood in terms of 'unheard-of relationship'. The full account of the Spirit in the New Testament, he comments, happened as a direct result of the glorification of Jesus, i.e. after his public ministry.

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1. Ibid., p.85.

2. Ibid.

This means that Jesus, as Taylor argues, was silent about the Spirit.

For Taylor, there are three reasons why Jesus was silent about the Holy Spirit. In the first place, Jesus was silent because 'his teaching about the Holy Spirit was bound to be wrapped up in metaphors of apocalyptic vision'[1] (Jn. 7: 39, Mk. 9: 1 and 13: 28). Secondly, Taylor believes that Jesus must have hesitated to make any reference openly of the Spirit, like of the Messiah, because people might not have understood it. He could only make a claim to be the suffering servant by pointing to the cross. This means that Jesus manifestly believed that suffering, death, and resurrection were involved in the fulfilment of his Messianic mission.[2] Third, Jesus' silence meant that his whole attention was focussed unchangeably on his father.[3]

So when Taylor makes reference to Jesus' silence about the Spirit, he is, at the same time, referring to the centrality of the Spirit in Jesus' whole life and ministry. In trying to discuss this further, we are closely directed by the three witnesses which Taylor has referred to, namely Birth, Baptism and Resurrection.

1. Birth

Taylor takes Luke 1: 34-35 as the presentation of the Spirit at Jesus' birth: 'The Holy Spirit will come upon you,

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1. Ibid., p.87.

2. See J.V. Taylor, The Cross of Christ, London, 1956, pp.18-21.

3. J.V. Taylor, op. cit., p.88; cf. also Lamp op. cit., p.65 and Moule, op. cit., pp.22 ff.

and the power of the Most High will overshadow you; and for that reason the holy child to be born will be called Son of God.'[1] Taylor does not wish to emphasize the idea of virgin birth or supernatural relationship. Rather, he sees God's Spirit embracing Jesus from the beginning as indicated by the birth account. His concern, therefore, is Jesus' unique relation with the Spirit.[2] We shall refer more on this subject in later pages.

2. Baptism

Taylor endorses the view that Jesus' baptism in the Jordan witnesses also to his special relation with the Spirit. 'At the moment when he came up out of the water, he saw the heavens torn open and the Spirit, like a dove, descending upon him. And a voice spoke from heaven: "Thou art my Son, my Beloved"' (Mark 1: 10-11). More will be said about this subject in later pages too.

3. Resurrection

Above all we must take note of the Pauline hint of the Spirit's unique action upon Jesus in his resurrection, as found in Romans, 1, 3, 4. Concerning this reference, Dr. Schweitzer

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1. Ibid., p.86.

2. One can find the same thought in the writings of modern New Testament scholars. To mention only one example, Schweitzer comments: 'It is not the virgin birth of Jesus, but his name and his absolute superiority even over the Baptist that show his unique status. Even if there is more emphasis than at the baptism that Jesus is the Son of God from the beginning, what remains supremely important is that God, in his free underivative action, causes Jesus to be born, who entirely under the control of his Spirit will accomplish the saving presence of God.' E. Schweitzer, op. cit., p.55.

believes, as is commonly accepted, that Paul cited a primitive confession of the community which states that Jesus was born of David according to the flesh, by the power of his resurrection from the dead.[1] This conviction was apparently not about whether or not Jesus is in himself the Son of God. Rather, it pointed to the fact that he lived as the Son of God. This is simply to say that the community's faith was in the exaltation of Jesus Christ. This was the post-Easter understanding of the early Christians. Paul's quotation, then, was the direct reflection of the experience of a community which was founded in the Spirit.

The main point is that these witnesses then are attempts to underscore the inexplicable element in Jesus' activity: to affirm that the Spirit was at work in the whole of Jesus' ministry. 'In each of these three lines of teaching,' says Taylor, 'Jesus is seen to be uniquely Son of God through his unique union with the Holy Spirit.'[2]

There is another factor which motivates Taylor to discuss further the centrality of the Spirit in Jesus' life and ministry: the charge of adoptionism. Taylor puts it thus:

> ... that is the teaching ... that the human Jesus so supremely won his spurs that at some point - baptism, transfiguration, resurrection or ascension - he was adopted as the Divine Son and taken into the being of God.[3]

At this point we must come back to the importance of the birth and baptism narratives in Taylor's view. As mentioned earlier with reference to the prophets, it is the continuous

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1. Ibid.
2. J.V. Taylor, op. cit., p.86.
3. Ibid., p.88.

creative dialogue of God's communion through visions that granted them authority, commission, and assurance. They were made to see, thus they prophesied. And this prophetic ministry was only a history of the whole episode. Jesus' coming, Taylor presents, is no exception. He is the new chapter that added the full meaning to the whole history. He affirms:

> The child that was born that night in the city of David on the eve of the census was no exception. But subsequent events led a few people to affirm that in his birth something more emerged than the common heredity of humankind. What broke surface then was not simply the sum total of all that had been, but its cause; not the surging process of creation alone, but creativity, itself. We call Mary's child 'Emmanuel' because we see in him the God who has been always with us, always in the midst. There is no need for him to intervene as a stranger from an outside world. He is already here.[1]

Taylor is making a hint to the passages of the Old Testament where the promise was made that the Spirit would rest upon the one whom he sent to be the agent of God's justice. According to Mark's Gospel, Taylor argues, Jesus himself proclaimed that the time had come. Thus, for Taylor, Jesus' birth was the sum total of all the expectations and the fulfilment of the old promises. Jesus' appearance, therefore, as Taylor continues to argue, is the continuity of God's mighty acts. What is more, 'What we see in Jesus is the Creator Spirit, the activator of all being, focussed entirely into one human spirit. Or, looking at it the other way round, we see mankind completely surrendered to, and possessed by, the Spirit of God.'[2]

Particularly, in baptism, Jesus was armed with the same Spirit that rested upon the prophets yet he came to unbind the

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1. Ibid., pp.89-90.

2. Ibid., p.90.

prisoners and let the broken victims go free. For Taylor, this is not adoptionism or attainment of supernatural power.[1]

The experience in the Jordan baptism in Taylor's view points to the fact that Jesus is the bearer of the expected salvation. This has been highly supported by the view that Jesus' baptism which took place in the Jordan is only a beginning. It has to be completed by a crowded ministry in which Jesus acts his identification with the self-centredness of the world.[2]

Because of this task, Jesus needs to be anointed, and this is the importance of the baptism experience of the Jordan in Taylor's view. The descent of the Spirit on Jesus, as Dunn says, affects not so much a change in Jesus, his person or his status. Rather a decisive change in the ages is affected by the Spirit coming down upon Jesus. It is this unique anointing of this unique person which brings in the end.[3]

The new age has now entered the world with its meaning, and this new age has surely brought Jesus a new role. Taylor sees in this event God's continuous creativity and in every new phase of this redemptive purpose, Jesus enters upon a new and fuller phase of his hessiahship and sonship. 'It is not so much,' Dunn goes on to write, 'that Jesus became what he was not before; and Jesus as the one who affects these changes of history from within history is himself affected by them.'[4]

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1. Ibid., p.89.
2. L. Newbigin, op. cit., p.25.
3. Dunn, Baptism In The Holy Spirit, S.C.M. Press, London, 1970, p.26.
4. Ibid., p.29.

In baptism, therefore, Jesus is not being adopted nor has his position been achieved. But he sees through this experience that his anointing initiates his awareness towards his new task. Taylor's concern is that Jesus' whole ministry was a ministry which was solely dependent upon, yet empowered by, God's Spirit.[1] And he sees the significance of Jesus' baptism as an indication of the continuity of this encounter experience or the communion of the Spirit in Jesus.

It is this unquestioning centrality of the Spirit that Taylor sees what it means for a person to be possessed by the Spirit. For Taylor it means two things. On the one hand Jesus has become aware of his father, i.e. the otherness of God. This awareness is expressed in his self-submission and love. Taylor puts it thus: 'That love was absolute; not like our romantic loves which always leave a bit of the mind free to observe and enjoy our own loving.'[2] Jesus is the man who through his total submission in obedience and love, has union with God, and because of this union, he is able to possess himself fully.

According to Taylor, Jesus' life as a Spirit-possessed life makes him incomparably aware of his father's presence in his whole mission. Such a life, he continues, is a whole life in response to the call of God, i.e., he participates fully in the being of God. C.H. Dodd makes this sensitive comment about the intimacy of this relationship that Taylor talks about. He says:

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1. When Taylor says that Jesus was possessed by the Spirit, he means that the Spirit was his source of knowledge and confidence. Cf. especially E. Schweitzer, op. cit., pp.19-24.

2. J.V. Taylor, op. cit., p.88.

> He has found no one who really knows or understands him, not even those nearest to him; but there is one who does know him - God, his father. And in that same intimate, personal way he too knows God. Here, we may legitimately infer, is to be found the driving force and the source of energy for an almost impossible mission; here certainly the source of the inflexible resolution with which he went, knowingly, to death in the service of his mission.[1]

Jesus' self-surrender to his father surely sets him apart from other men. So, in spite of his readiness for all kinds of social contacts, Jesus' mission has a notion of alone-ness. In this way, he knows the father and the father knows him. This astonishing relationship, says Taylor, was perfectly expressed in Jesus' usage of the word 'Abba'.[2]

On the other hand, Jesus' supreme awareness of his father, as Taylor argues, has made him realize that his role is an all-inclusive one; i.e. the recognition of others. Taylor continues:

> ... his relationship to God was always that of a man in his concrete togetherness with all men. What is so astonishing about him is that in all his uniqueness his true self exists, in the gathering together of the two or three. 'Friend, lend me three loaves' was for him a most natural request to make at midnight on someone else's behalf. Poor amongst the poor, and aching with compassion for the misfits and the sinful, he nevertheless lived life as a continuous celebration and wanted to be remembered as a man with a cup in his hand. Though he shrank from the bitterness we had put into that cup, he drank it like a toast: 'This is the cup my father has given me; shall I not drink it?'[3]

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1. C.H. Dodd, Founder of Christianity, Collins, London, 1971, p.52.

2. See especially J. Jeremias, Prayers of Jesus, S.C.M. Press, 1967, pp.61 ff.; cf. also Moule, op. cit., pp.29-30. See also a series of sermons by Professor Moule on this issue as cited by Taylor, 1966, p.18.

3. J.V. Taylor, 1972, p.93.

Out of his overwhelming awareness of God, Jesus knows that his father has worked out his purpose for all men through him. In other words, Jesus' self-surrender to his father becomes visible in his surrender to others. His relation to God is always that of a man in concrete togetherness with all men.

Implicit in all that Taylor says concerning Jesus' awareness of God, and, even more, the awareness of others, is the centrality of the Spirit. Being continuously possessed by the Spirit, he comments, Jesus shows the basic characteristics of the Spirit, namely the insistence on choice and the necessity to sacrifice. To choose is to commit. 'The only thing Jesus can do nothing with,' Taylor says, 'is the refusal to be committed.'[1] By this, he simply means disobeying steadily the demands of the self-interest and preservation. The whole of Jesus' life is the life of self-surrender and commitment to God. He is the man in whom love has completely taken over, the one who is utterly open to and united with God through his realization of the world. Ultimately on the cross, this love to the uttermost is shown forth completely by Jesus in order to reveal and it is only here that we encounter God.

From this point, Taylor starts to speak about Jesus' authority and freedom. Concerning Jesus' authority, Taylor says that there is no need for the proof of Jesus' authority. The scribes and pharisees, he argues, seek evidence of their authorities from the scriptures. But for Jesus, he continues, the common people sense his authority from his person; people are not convinced by his teaching but by encountering him: ' ... it was the truth <u>of</u> Jesus, and not the truth <u>about Jesus</u>

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1. Ibid., p.98.

which convinced and converted ... No words can add to the Word ... Men are not convinced by teaching but by encounter - "because it is there".'[1] Jesus thus gives no answer when proof of his authority is sought. For Taylor, what he does and what he says point to himself as the supreme authority in whom God, in the world, is encountered and confronted.[2]

As regards Jesus' freedom, Taylor writes that what confuses his critics is the fact that Jesus conforms to no pattern. Jesus seems to pass elusive and free as the ruach wind through all interlocking structures of duty and obligation. By this, he simply means that Jesus' actions are the indication of his freedom. Taylor goes on to comment on this:

> He refused all the unconditional claims of his society and his nation. He defied the dominance of tradition and culture and would not conform with the popular conceptions of goodness ... So Jesus rejected altogether the concept of a rigid code of law, abstract and uniform; and yet, in free obedience, he discovered infinitely more exacting meanings in the teachings of the Torah, uncovering it, as it were, from under a pile of dusty lumber. The best of the Pharisees were men of principle: that is not how anyone would describe Jesus. Even to call him 'good' is to miss the point; God was his reality, not goodness (Mk. 10: 18) ... No rules - only God! No conditional merit - only forgiving acceptance.[3]

Jesus' freedom, Taylor comments, is that of non-conformity

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1. Ibid., p.95. Jesus' sympathy and compassion means assurance for people concerned. This assurance conveys the meaning of Jesus' authority; see C.H. Dodd, op. cit., pp.44-45.

2. J.A.T. Robinson puts it thus: 'In other words, if one looked at Jesus, one saw God; he was the complete expression of God. Through him as through no one else, God spoke and acted; when one met him one was met; and saved and judged by God ... Men's response to him is men's response to God; men's rejection of him is men's rejection of God.' J.A.T. Robinson, Honest to God, S.C.M. Press, pp.71 and 73.

3. J.V. Taylor, op. cit., p.99.

to the normal accepted norms and values. This is because Jesus, as he continues to live in the Spirit, has his own values and law, that is Love. Besides, says Taylor, he has his attention totally focussed on the completion of his father's redemptive purpose which is made present in him by the Spirit. Living in the Spirit, as Taylor sees, is to place himself under the compulsion of his father's mission. This compulsion makes him free from people and old religious forms of his time. His primary concern, therefore, is to do his father's will until its completion, i.e. the focus of his Mission.

As Taylor sees it, Jesus, although he is free from traditions and people, is always aware of his task as a servant. Thus he acts when an opportunity is given for the enactment of his task. He breaks through the Jewish past and present with a directness that is unique.[1] The limit of Jesus' freedom in Taylor's view, then, is that of service. He freely acts for the sake of others. It is this freedom that has finally brought Jesus to die with a blasphemous death, yet he accepts it as an act of his sacrifice for others. For Taylor, this is exactly how the Spirit acts in between in Jesus' ministry and mission. He always works as a continual

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1. One can find the same understanding of freedom in Jesus' attitude in his mission, to mention only one theologian, in E. Käsemann when he says: 'We have called Jesus a "liberal" because he broke through the piety and theology of his contemporaries, and brought God's promises and love in place of the Mosaic law, his own endowment with the Spirit in place of the Jewish tradition, clarity about God's will in place of casuistry, and grace in place of good works ... In doing this he was "liberal", and no one has the right to separate devotion from a liberal approach.' Jesus Means Freedom, Fortress Press, Philadelphia, 1977, p.40.

creative Spirit creating the necessity to make choice and sacrifice. This means that Jesus 'sees' his service as including both the forsakedness and the ultimate or, to use Bonhoeffer's phrase, 'the powerlessness of God'[1] in the world.

The resurrection is, on the other hand, Taylor continues, the complete reverse of the world's attitude towards Jesus' blasphemous death. Pannenberg has this to say, which is worth considering in relation to Taylor's analysis. To quote:

> The resurrection reveals that he died as a righteous man, not as blasphemer. Rather, those who rejected him as a blasphemer and had complicity in his death were the real blasphemers.[2]

Taylor detects from these words of Pannenberg that Jesus died forgiving us. According to his view, this is because Jesus never learned to withhold love. Taylor continues to see in the risen Christ not only the sign of the breaking in the Kingdom but the way for the nations to come in, i.e. the impulse of Mission. Christ is the beginning of the new community in the new age. He is the living Lord of this new community, a new manhood consisting both of Jews and Gentiles. 'He died,' says Dunn, 'as a representative of all and rose as the mark of the new beginning of the new age, which this new

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1. Bonhoeffer continues: 'God allows himself to be edged out of the world and on to the cross. God is weak and powerless in the world, and that is exactly the way, the only way, in which he can be with us and help us. Matthew 8: 17 makes it crystal clear that it is not by his omnipotence that Christ helps us, but by his weakness and suffering ... Man's religiosity makes him look in his distress to the power of God in the world; he uses God as a Deus ex machina. The Bible however directs him to the powerlessness and suffering of God; only a suffering God can help.' Eberhard Bethage, Bonhoeffer: An Illustrated Introduction in Documents and Photographs, Collins, 1979, p.194.

2. W. Pannenberg, Jesus, God And Man, S.C.M. Press, 1968, p.259.

community represents.'[1]

It is from this point that Taylor begins to talk about the mission of the same Spirit in the church.

D. The Missionary Spirit in the Church.

We have seen in the last section that life in the Spirit has been lived uniquely by the new man Jesus Christ through the total identification of his manhood with the Creator Spirit. But this fellowship, as Taylor says, did not end with that perfect life. Taylor believes in this reality when he quotes several New Testament writers:

> He who was uniquely Son of God will now bring many sons to glory through his sufferings (Heb. 2: 10). In himself alone he had been the new Israel; now more and more are to be grafted into it (John 15: 1; Rom. 11: 22-24). The new kind of man is to bring forth a new mankind (Rom. 5: 14-19). He was the foundation stone; now the whole new temple is going up (Eph. 2: 20-22). He was the start of the new temple creation and now that creation is being brought to light (Rev. 2: 14; Eph. 1: 9-10). He who was possessed by the Spirit of God in a new and unique way now passes on the gift to those who have faith in him (John 20: 21).[2]

This is exactly the point of Taylor's discussion of the centrality of the Spirit in the life of the Church. 'The fusion of Holy Spirit with manhood which was unique and new in Jesus Christ has been passed on into the fellowship of the church, so making it his body.'[3] Taylor summarizes what he means by quoting Bonhoeffer: 'The Church is nothing but a section of humanity in which Christ has really taken form.'[4]

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1. Dunn, op. cit., p.30. See also pp.31-32.
2. J.V. Taylor, op. cit., p.106.
3. Ibid., p.107. According to Pannenberg this is the fulfilment of the Old Testament prophecies, see op. cit., p.170.
4. Ibid., p.107 from Bonhoeffer's Ethics, S.C.M. Press, London, 1965, p.64.

In saying this, Taylor wants to point out that just as the manhood of Jesus was totally possessed by the Spirit, so was the church in the same indissoluble union.[1] This is exactly how he treats the Pentecost event and its significance. The event indicates the fact that the Spirit fused the gathered individuals into a fellowship.

> It was Pentecost that made them Christians and transformed them into a church. According to Luke, Peter had no doubt that that was the moment when they believed in Christ with saving faith and consequently were baptized with the Holy Spirit. 'The Holy Spirit came upon them,' ... 'just as upon us at the beginning. Then I recalled what the Lord had said: "John baptized with water but you will be baptized with the Holy Spirit." God gave them no less a gift than he gave us when we put our trust in the Lord Jesus Christ' - that is, on the day of Pentecost (Acts 11: 15-12).[2]

The key man on the Pentecost event, as Taylor sees, is Peter. His position is not as a first preacher but as a first witness to the continuation of Jesus' preaching. But the Spirit, as Taylor's argument goes, is the dynamic force of Peter's interpretation. All believers need to be baptized. And baptism in this context is related to forgiveness of sins mediated through the gift of the Holy Spirit. 'So in the epistles', Taylor says, 'the new relationship with the Holy Spirit is the equivalent of justification.'[3]

Before he goes any further, Taylor restates, at this point, the three basic characteristics of the Spirit to indicate how the Spirit worked in the new community. First, he aroused its awareness opening their eyes. This gift of aware-

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1. Ibid., p.109.
2. Ibid.
3. Ibid., p.110.

ness made the community realize what it was and what it would be. For Taylor, the Spirit pointed the community to the ever-presentness of Christ. Second, the Spirit created in them the necessity to choose. Thus they repented and were baptized. Third, he created initiatives to make sacrifices on behalf of one another. Therefore, they forgave each other, shared with each other, and decided to go out and preach. For Taylor, that is the gift of this experience of encounter during the Pentecost.

We shall now discuss the sequence and the significance of the Pentecost event in order to bring out the centrality of the Spirit in the church in Taylor's analysis. In Taylor's view, the indwelling of the Spirit in the church points it to Christ.[1] He writes:

> 'No one can say "Jesus is Lord!" except under the influence of the Holy Spirit' (I Cor. 12: 3), for he it is who, first and always, turns our eyes upon Jesus and enables us to see what otherwise is strangely veiled ... Because it is the Spirit who enables the Christian community to see the sovereignty of the risen Christ, Peter can say: 'We are witnesses to all this, and so is the Holy Spirit.' (Acts 5: 32).[2]

Taylor points to the fact that the church springs neither from imaginings, nor out of a baseless credulity, but from the real experiences of encounters with one who is truly alive. Jesus is now recognized and acknowledged to be what he has now revealed himself to be. For Taylor, this is the importance of the indwelling of the Spirit in the church.

The church, therefore, lives the Christ-like life through the Spirit. By drawing its attention to Christ, it is drawn

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1. Cf. H. Küng, The Church, London, pp.164-177.

2. J.V. Taylor, op. cit., p.107.

to the real meaning of becoming a person in its life as the church. The church is drawn to the depths of its being. In Jesus Christ, the whole form of creature-hood is fully revealed. The church, then, is the form of Christ and is taking form amidst a band of man by pointing itself to Christ, by being changed in to his likeness, and living in the awareness of Christ's ever presence.

To say that the church lives the Christ-like life does not at all guarantee the identification of the church and Christ; nor does it mean that the church is the second incarnation; nor the final fulfilment. The church, as represented by Peter and the Jerusalem crowd, needs forgiveness. And the church can only receive it from Christ's promise itself as fulfilled in the Pentecost event. For Taylor, it is only this that we can speak of the church. The life of the church is no more than the life 'in the Spirit'. Because it is possessed by the Spirit of the manhood of Jesus Christ, the church lives the life of the new mankind in the midst of the world. To put it differently, the life of the church is the metaphor of the gift of the Holy Spirit. Taylor explains this thus:

> Life in the Spirit is our foretaste of the new world, not its final fulfilment. His indwelling is the seal with which God stamps us with the mark of his ownership, to ensure that we shall be known as his when finally he enters into his own. Our possession by the Spirit is also called by St. Paul the pledge of our coming inheritance.[1] Both are metaphors of a guaranteed future and an unfulfilled present. So the gift of the Spirit, like the resurrection of Jesus, frees us from the past to live in that which is flowing to meet us.[2]

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1. Bishop Newbigin makes an interesting comment on this particular aspect of the gift of the Spirit with reference to the word <u>arrabōn</u>, see op. cit., pp.64 and 69 f.

2. J.V. Taylor, op. cit., p.116.

This is well demonstrated. The indwelling of the Spirit in the church makes the future present and possible for the sake of the church. This is just the point where Taylor begins to speak of the mission of the church. Since this will be discussed later, it is enough here to introduce its meaning when Taylor relates it in terms of humiliation. He defines humiliation thus:

> To be the very power of God yet in frustration and hope until the whole be brought to fulfilment, might be called the kenosis, or self-emptying of the Holy Spirit ... If now we are caught up into his being, we must share his humiliation as well as his power. 'How long, O Lord, how long?' 'O, faithless and perverse generation! How long shall I be with you? How long must I endure you?'[1]

According to his view, 'so long as we remain in time, non-omnipotence and non-fulfilment are the raw materials with which we have to build up even the church of God ... In the hope and the mutual forgiveness of the fellowship, rather than in its achievement, Jesus can be seen. It is this that makes it possible to look at the church with realism but without despair.'[2] The church is not called to compete with the world nor is it required to control or overcome the revolutionary movement of our times. The church's humiliation lies elsewhere. It is when the church makes itself present everywhere within the world as the witnessing suffering servant of God. It is a place where men are called upon to be aware, to choose and to make sacrifices even though it is immediately capable of mockery and misrepresentation. And the more that the church participates in this humiliation, all the more is that evidence of the hope manifesting itself anew in the midst of the church. Again,

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1. Ibid., p.117.
2. Ibid., p.118.

this is the importance of the indwelling of the Spirit in the fellowship of the church.

Taylor discusses the relevance of the church's mission along these lines. For him, the question does not lie so much on the surface of what the church does.[1] It has to do again with the key question of the Spirit-possessed nature of the church. The church must be aware of being addressed and, therefore, must 'see' Christ and 'hear' him plainly. The weakness or the irrelevance of the church does not necessarily lie in the passivity of the church, but in the failure of the church to listen to the Spirit. Relevance, on the other hand, must not simply be reduced to a matter of social action, much less adducing one's own personal experience as evidence of true contemporaneity. Taylor identifies relevance with far deeper concerns, with ultimate matters, that is, the nature of the changed church that is required by Christ as Lord. As he says:

> After all, are we not the forgiven community and should we not forgive ourselves? It is of the essence of that healing which we call reconciliation that it always includes both the recognition and the containing of the wrong, and by a strange alchemy this happens both in the one who forgives and the one who is forgiven ... To accept forgiveness one must forgive oneself. And this is true of the church also.[2]

Christ is seen and experienced through this mutual forgiveness of the gathered people, i.e. the church. The life of the church is the practice of forgiveness. This is because the Spirit's essential and primary gift is awareness, communication, and mutuality. Not in the highly hierarchical structures or in the supreme goodness that keep the church alive, but

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1. Ibid., p.91.

2. Ibid., p.113.

in the opening the eyes to 'one-another' in forgiving love within the fellowship. In this way, the church can make people more sensitive to the reality of each other and of their fellow-men. Where Christ is experienced, relevant witness is achieved. Relevant witness is not where the church announces its claim before Christ, but where the church stands before the claims of Christ which are made manifest through the continual creative power of the go-between God.

Enough has been said to indicate the importance of the Pentecost event for the church as a gathered community in Taylor's analysis. Taylor also points to another implication of the Pentecost event, and that is the 'going-out' to proclaim.

Taylor detects in Luke's presentation of the various incidents from the day of Pentecost onwards, the irregularity in witnessing.[1] The significance of this irregularity for Taylor is that the Spirit will not and cannot be bound. Taylor points to the fact that after receiving the Spirit, which fused individuals into one body, people went out to proclaim and to witness. Here, as Taylor's argument goes, the Spirit creates witness and constantly creates it anew for the church. Everything is his, who in the freedom of his creative power and strength precedes the church. This creativity of the Spirit always makes the church creative and missionary. The importance of picture for the church, as far as Taylor is concerned, is flexibility. For him, the church should take into account the changeableness and the creativeness of the Spirit. He says: 'Of course the church must lay down its norms for doctrine and

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1. See ibid., p.119.

practice, but we should be as ready as the weather forecaster to admit that however reliable our calculations most of the time, we cannot command the wind.'[1]

It is a point of special importance that Taylor still obtains the aspect of the church's 'togetherness' in its task of witnessing. This is because the Spirit's creativity, as he argues, always operates in the interactions between 'one-and-anotherness' rather than in the recesses of the individual soul. The true form of the church in its witness must be seen, first of all, in its corporateness where the Creator Spirit continuously works to shape men in conformity with the risen Christ. For Taylor this is also the significance of the Pentecost as he writes:

> On that Pentecost morning their sudden discovery of him in their togetherness came like a gale of wind and a rain of fire ... That was the pattern they stuck to in the coming years. Peter and John go up to the Beautiful Gate, and 'Look at us - at our one-and-one-ness' ... Like a peal of bells the word allelon - 'one another' - rings through the pages of the New Testament. 'Accept one another - allelon.' 'Serve one another - allelon.' 'Wash one another's feet,' 'confess your sins one to another and pray one for another,' 'forbearing one another and forgiving each other ... '[2]

This, for Taylor, must create a ruling principle for the church's understanding of its mission.

E. The Church's Mission in the Light of the Missionary Spirit

> Only in their togetherness can Christians remain alight with the fire of the Spirit. That is the sole purpose of our visible fellowship - to be the fuel upon which the fire is kindled in the earth. The church must be shaped to carry out that purpose

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1. Ibid., pp.120-121.

2. Ibid., p.126.

> or it will be as frustrating as a badly laid fire. The question we have continually to put to the organization and structure of the church is this: does it bring Christian face to face with Christian in that communion which is the sphere of the Holy Spirit's presence?[1]

It is from this missionary perspective that we begin to discuss the church's mission in the light of the missionary Spirit in the church. This will involve the discussion of two points: the mission of the church and the structures of mission.

(a) The Church's Mission

Surprisingly enough, Taylor does not differentiate the mission of the church from the ordinary life of men nor from the marks of the missionary Spirit.

> Christian activity will be very largely the same as the world's activity - earning a living, bringing up a family, making friends, having fun, celebrating occasions, farming, manufacturing, trading, building cities, healing sickness, alleviating distress, mourning, studying, exploring, making music, and so on. Christians will try to do these things to the glory of God, which is to say that they will try to perceive what God is up to in each of these manifold activities and will seek to do it with him by bearing responsibility for the selves of other men.[2]

The mission of the church involves the particular interests in the world of involvement of people, e.g. school, home, job etc., but with an extraordinary awareness of Jesus Christ. 'Yet while this life in the Spirit is essentially human and worldly, it is kept alive by the "one-anotherness" that is given between those who are open to the truth of each other in the name of Christ.'[3]

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1. Ibid., p.133.
2. Ibid., p.135.
3. Ibid.

Taylor explains his thesis by pointing, once again, to the three basic characteristics of the missionary Spirit.

First, in living the ordinary life, men must be made aware of Christ: of what he is and what he makes available of the whole world. This pointing to Christ, says Taylor, can only be done by the Holy Spirit. However, Taylor does not deny the fact that it is through the church that this mission is made visible. Through its actions and word, people may become aware of their Lord. The church must make people realize their personhoods: the recognition of Christ through the realization of the reality of others. In short, the church points people to Christ.

Second, through the church, the Spirit enables people to realize the necessity to make choice. To do this properly, Taylor appeals that the church's word must be decisive: it has to be 'earthed', close and relevant. By this, he means that the church's understanding of its mission must begin from the very facts of human life. On these common grounds or realities, the church must try as much as possible to make its faith real and comprehensive so that the challenge which Christ offers challenges people. When the church makes its witness so specific and relevant, people would be able to 'choose'.

Third, living the ordinary life in such an extraordinary awareness/ of the risen Christ simultaneously causes people to make sacrifices for others. For Taylor, this is also the task of the church: to make this principle possible and visible in the lives of people. Through the church, people may notice that this principle of self-sacrifice for others involves self-emptying. Taylor means that 'not only stooping under the

other's burden but recognizing it as a common burden.'[1] The recognition of the reality of others involves active participation and sharing in that same reality. 'The mission of the church, therefore,' Taylor says, 'is to live the ordinary life of men in that extraordinary awareness of the other and self-sacrifice for the other which the Spirit gives.'[2]

It is enormously important to get Taylor's point straight. As a Spirit-possessed community, the church cannot disentangle its 'being', doing' and 'speaking' in the execution of its mission. Taylor does not put the emphasis primarily on preaching or serving. Christ, Taylor believes, is made more real to the world through the church's presence or words or actions. At the same time he is made more real to the church. Taylor's reflection upon the service-theology will elaborate this more.

Taylor endorses the service of the church as a sign of its participation in God's dealings with the world, but not just in the sense of diakonia but of kerygma. Quoting Bonhoeffer, Taylor explains his stance as far as service is concerned.

> 'A life in genuine worldliness is possible only through the proclamation of Christ crucified; true worldly being is not possible or real ... in any kind of autonomy of the secular sphere; it is possible and real only "in, with and under" the proclamation of Christ.'[3]

This view, as Taylor sees, is attractive for it challenges our self-preserving, church-exalting activities. The serving

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1. Ibid., p.138.

2. Ibid., p.135.

3. D. Bonhoeffer, 1965, p.263, as quoted in J.V. Taylor, ibid., p.140.

task of the church is more than just a mere service. Taylor is not, of course, denying the diakonia aspect of the church's mission. Rather he wishes to elaborate on what has made the service aspect of the church realistic. Thus he adds a little later:

> We come nearest to the central concept of servant-theology in the great passage that speaks of Christ taking 'the nature of a slave', which seems to refer more to his relationship to the world than to his relationship to the Father. And certainly we cannot limit to the Christian circle his own declaration: 'Even the Son of Man did not come to be served but to serve and to give up his life as a ransom for many.' (Mark 10: 45).[1]

And Taylor comments: 'That reference suggests that Jesus' own existence for others involved far more than simple service: it was to be nothing less than an act of deliverance.'[2] He places Jesus' healings and the feeding of the multitude in the same context: 'They are all seen as victorious rescues of the victims of demonic powers and so they declare the arrival of the messianic age.'[3] So for Taylor, what seems to be missing in the understanding of the church's mission in the sense of diakonia 'is the good news that the promises have been fulfilled, the Messiah has come, died and risen, and the life of the new age is already accessible through the forgiveness of the past and the gift of the Spirit.'[4] Thus he concludes:

> His service of men, therefore, was always kerygmatic, part of the announcement ... On the evidence of the New Testament it is impossible to be 'for others' in the world except by seeing and responding to the human

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1. Ibid., p.141.
2. Ibid.
3. Ibid.
4. Ibid. p.140.

> situation in terms of an all-round deliverance by a Messiah who has already come and 'bound the strong man'. The context in which a Christian serves the world is Christ's victory over the power of evil.[1]

From this point of view Taylor believes that it is both legitimate and necessary to argue that the mission of the church involves the 'powers' which are embodied in many forms, including especially the massive economic, political and cultural structures. According to his view, people need to be delivered from the despotic grip of these structures in which they find themselves imprisoned.[2] Viewing the church's mission in these structures, Taylor holds firmly on his contention that the church's involvement has to be kerygmatic. He means that the church affirms that Jesus Christ has already defied and mastered the 'powers' with which it is contending, and has broken their necessity for its mission.

The church has the responsibility to be servant as it bears witness to Christ's victory over the power of evil. To be for others does not just mean to be with others. Service for others, as Taylor believes, only has meaning if it goes beyond their condition and leads them towards the personhood which has already been lived by Christ through his solidarity with the

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1. Ibid., p.141.

2. C.F.D. Moule described the despotic grip of these structures thus: 'We all know what it is like to find ourselves part of a vast, impersonal system which seems to move with the inexorable inevitability of a machine to the brink of disaster. The economic and political network which drags people into war or persons into unemployment as if for nobody's fault in particular, is as if some demonic force beyond our control were moving people about the world like pawns in its evil games ... It is the familiar climax of a nightmare when one must scream but has no voice.' The Purdy Lectures (unpublished), delivered at Hartford Seminary Foundation, 1970, as quoted in Taylor, ibid., p.142.

world. It is not only preparing to be for others, but, as Taylor understands, 'being' there for others. In other words, the church must always be present in order to communicate to them the faith which activates us through our being with them, inasmuch as the Go Between Spirit makes us aware of Christ's presence. To serve without 'being present' is as serious as preaching the Gospel without fulfilling the truth it proclaims.

(b) The Structures of Mission

We have touched upon the pattern of life and mission of the church in the light of the missionary Spirit. Now we need to consider the structures of mission as they present themselves in Taylor's thesis.

In discussing the structure of mission in the light of the Spirit possessed nature of the church, Taylor rejects the fantasy of the church as being the problem-solver. This is because, Taylor, as we have seen very often, understands the church's mission from 'what the church is' and 'what the church might be'. In other words, the church must begin from the realization of the truths or realities and its movement towards meeting them. This is simply saying that the church must consider these realities as truths and not as problems to be solved. For it is only in this encountering that the church is truly encountered and confronted by the Creator Spirit. The emphasis, therefore, is primarily on the enabling of the people to be aware of each other. As Taylor says:

> I do not say the church should set its face against those who organize themselves to solve the problems of society, but it should not compete with them. For it has a different task. In its corporate aspect as a gathering of Christians or as one of the organized structures in society, the church is not called to solve human problems, but to make people

> more sensitive to the reality of other people. It is not the political speeches of public figures in the church ... that send Christians into the fight, but the quickening of compassion and the kindling of awareness by the Spirit of Jesus through the scriptures, worship and fellowship of the church.[1]

When Taylor speaks of the church as 'one of the organized structures in society', he does not refer to the church's systems of authority and management or its top decision-makers and spokesmen. He certainly refers to the 'one-another-ness' pattern of the church's life in which the Spirit possesses them. Again, this is the importance of the Pentecost event and the experience which followed in Taylor's view. For it was this experience that fused the individuals of that crowd into a mutual awareness and fellowship which in the same moment caught up into the missionary movement. Thus, when Taylor says that 'the church will never be a selection of winners but only a company of those who accept one another as Christ has accepted them,'[2] he is referring to this same one-another-ness pattern. In pointing to this aspect, Taylor does not altogether oppose the church organizing itself in structural patterns corresponding to modern society, but these structures do not make a church the church. 'What matters,' Taylor says, 'is not what the church does as the church but what Christians do as human beings.' Taylor's concern, therefore, is not so much on the structure but the Spirit-possessed nature of the church to be seen in the world by means of its structure.

For this reason, Taylor endorses 'small local units' as structures of mission. Taylor himself testifies to these

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1. Ibid., pp.146-147.

2. Ibid., p.122.

smaller units as true structures of the church's mission from two perspectives. First, Taylor affirms them from the point of view of Christians who are 'gathered together'. Thus, in his article entitled 'Small Is Beautiful', Taylor says:

> The simplest, and certainly the safest, definition of the Church that I know is: 'The Christians who are there.' Such a definition means that what you can properly call the Church varies in size according to the 'there' which you are talking about at the time - the world, the nation, the village, the factory. In each the true Church is 'the Christians who are there' ... 'There' they most certainly are; wherever the two or three are gathered together, but their inclusion in that local church is no more subject to evidence than in the presence of Christ Himself.[1]

As the points of dialogue with the world, these local units are the possible alternatives. In The Go Between God Taylor testifies to this second perspective thus:

> We must expect the 'little congregations' to take different forms and fulfil different functions precisely because they are meant to match the different circles and circumstances in which human life and need presents itself. Some will be cross-section groups comprising Christians from all walks of life in a small neighbourhood. Others will be more homogenous, consisting entirely of students, housewives, workers in one factory, or members of one profession. Others again may represent no common sphere of life but consist of friends ... All will be to some extent ephemeral, as the membership of a group changes, or its function is no longer needed, and this is a strength rather than a weakness since it matches the kaleidoscopic quality of human life.[2]

Taylor sees in these smaller units an already existing structure that provides the one-another-ness of Christians commonly in a particular place. From this perspective, Taylor, then, sees the importance of the parish structure but a reformed

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1. 'Small Is Beautiful' is published in The International Review of Missions, Vol.60, 1971, pp.328-338. And the quotation is taken from p.327.

2. J.V. Taylor, 1972, p.148.

parish structure. He says:

> I believe that the parish structure will continue to minister to certain of various areas of life - family, education, youth ... Furthermore, the parish church may have an important function as a cathedral gathering-place of the varied smaller units lest they become in-grown. But it is the 'little congregations' which must become normative if the church is to respond to the Spirit's movement in the life of the world.[1]

True, the 'little congregations' are already coming to be regarded as normative in so many places. They are the true forms of the church life and they must be the points of dialogue with the world. So it is from the perspectives of Christ's presence and the mission of church in the world that Taylor endorses the importance of these smaller units.

Taylor comments further on the importance of these smaller units as missionary structures in his A Church Reshaped:

> Those, then, are my three models ... All three models have to do with proclaiming Christ. They proclaim by being open to all who want to draw near. But each exemplifies a different method ... One is a therapeutic fellowship in which every member learns to be fearlessly open to the rest and so both gives and receives healing and support. The second is an interpretive fellowship in which the members help each other to reflect on some aspect of their human situation in the light of their Faith in order to have insights to share and questions to ask with their fellow men. The third is a dynamically responsible fellowship which enables its members to rise to their full human potential and to engage positively in changing that area of the world's life for which, under God, they take responsibility.[2]

Taylor's point is obvious. 'The essential unit in which the church exists must be small enough to enable all its members to find one another in mutual awareness, yet large enough for them to be an embodiment of the life of the Kingdom, which is

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1. Ibid., p.149.

2. J.V. Taylor, A Church Reshaped, St. George's House, Windsor, 1975, pp.7-8.

a life of restored human-ness in action.'[1]

This gives a hint to the last point of our consideration of Taylor's structural patterns. When he proposes small local units as the structures of the church's mission, he is still aware of the importance of the ordained ministry (e.g. the bishop and clergy). Thus he takes the parish church as the focus of missionary structures. But this authority, as Taylor comments, is not in itself the whole. It is only a part of a shared community. What is needed, therefore, is 'a new look at the meaning of orders and authorization', and for this reason he endorses what Hoekendijk has called 'a loyal opposition'.[2]

SUMMARY

The whole picture of the church in God's mission now appears complete. As we have seen in Taylor's analysis, the completion of the act of proclamation is the antecedent condition for the sending of the Holy Spirit, in whose power all missionary activity according to the will of God is carried on. Without taking account of this act of the self-revelation of God himself, the inner nature of the missionary enterprise cannot be rightly defined. A further discussion of this relationship (of the church in God's mission - Hoekendijk - through the Spirit - Taylor) will appear in a later chapter. Suffice it to summarize Taylor's analysis to prepare for the discussion which follows.

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1. J.V. Taylor, 1972, p.148 and represented in ibid., p.14.
2. Ibid., p.151.

The experience of the outpouring of the Holy Spirit represents the beginning of the church's mission. It is thus by the action of the sovereign Spirit of God that the church is launched on its mission. But it is no less necessary to the mission of the church until the re-awakening of its awareness towards Christ and towards the reality of others. In effect, this means that mission remains the mission of the Spirit. He is central.

At this point the church has to keep silent. It is not in control of the mission. There is another who is in control whose works will repeatedly surprise the church compelling it to stop talking and to listen. Because the Spirit himself is sovereign over the mission, the church can only be the attentive servant. In sober truth the Spirit is himself the witness who goes before the church in its missionary journey.

The real triumphs of the gospel, according to Taylor, have not been won when the church is strong or when it turns to be a problem-solving-mechanism. They have been won when the church is faithful in the midst of, to use Taylor's words, the humiliation of mission: placing itself in comtempt yet living in the hope of the promises which are made real by the gift of the Spirit. The church, therefore, as Taylor says, will never be a selection of winners but only a fellowship of those who accept one another as Christ has accepted them. The Spirit possesses the church when it points people to one another; when it makes people sensitive to the reality of each other. It is only in this context that the church is encountered and will be continually confronted by the Spirit who makes Christ present in the church.

The basic need, as far as Taylor is concerned, is that the church must be shaped according to its Spirit-possessed nature. It is at this point that Taylor endorses small local units within the parish structure. The purpose of these small groups is to enable the church's members to find one another in mutual awareness. At the same time, the church must be large enough for its members as the embodiment of the life of the Kingdom. Thus he still sees the importance of a parish structure in which both the clergy and people represent this embodiment.

CHAPTER SIX

D.T. NILES: THE SELFHOOD OF A CHURCH IN RESPONSE TO GOD'S CALL

Already on theological grounds we have pleaded for the theological basis for a Church in a mission field such as American Samoa. This can be explained further by re-stating briefly the conclusions.

Hoekendijk believes that the church, whether it is a sending church or a receiving church, is a function of the apostolate. He argues that mission and the Gospel belong intrinsically together. Mission therefore is the true essence of the church. Again, Taylor stresses emphatically that the church is a missionary church because of the continual missionary work of the Creator Spirit in the life of the church. From this conviction, Taylor goes on to explain the reality of the missionary church. At any particular place and time, there is always the living in-between Spirit who continues to create within the church an awareness of Christ's solidarity with the world. He points the church to Christ inasmuch as he simultaneously points the church to the reality of others. In short, the Spirit always calls the church to mission. If this is true of the universal Church, it is also true of the younger Church like that in American Samoa. In other words, the Congregational Christian Church in American Samoa is not just an independent Church nor just the receiving end of a long series of labours. It is a missionary Church.

However, what Hoekendijk and Taylor propose as the structures of mission and the definition of the church's mission may not be adequate and applicable to the situations of the younger

churches like the Church in American Samoa. For this reason, it is essential to refer to other theological writers, particularly D.T. Niles. Niles' writings especially after 1952, were closely concerned with the issue of rethinking the church's mission with reference to the younger churches.[1] Related to this is the fact that his attention was mainly focussed on the freedom of the younger churches to decide on their own for the sake of mission and to express themselves as missionary churches according to the needs of their own situations. It is this concern of Niles that is relevant to our discussion.

As stated earlier, the concern of this presentation is the need for the Congregational Christian Church in American Samoa to reflect about its missionary existence. Thus, it is necessary to consider the question of a church's selfhood. This chapter, therefore, discusses the importance of Niles' thesis on the selfhood of a church.

Our knowledge of Niles' analysis comes in part from two articles on this subject,[2] but especially from his major work, Upon The Earth. In order to understand the argument of this major work of Niles, it is necessary to know something about its historical circumstances.

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1. The major task of the I.M.C. at Willingen 1952 and after, was to work towards the reformulation of the theology of the Missionary Obligation. See especially N. Goodall, Missions Under the Cross, Edinburgh House Press, 1952, pp.188-192 and 238-241. Selfhood was seen to be one of the related issues; Dr. D.T. Niles was asked to write about this concept of 'selfhood' in relation to mission, especially the mission of the younger churches.

2. E.A.C.C., A Decisive Hour for the Christian Mission, S.C.M. Press, 1960, pp.72-96, and W.C.C. LAITY; The Department On The Laity, No.8, pp.5-10. Niles is also the author of Preaching the Gospel of the Resurrection, Philadelphia, 1953, and We Know in Part, London, 1965.

In its attempt to discuss key issues (these issues came to prominence at the Willingen Conference, 1952) of the missionary movement, the International Missionary Council asked several scholars[1] in 1958 to undertake research with a view to reformulating the theology of mission according to the teaching of the Bible. At the same time, the I.M.C. decided to conduct a series of consultations to discuss the result of this research. According to Niles, the participants in these consultations believed that theology does not itself provide the justification for missions. It only explains what is already existing in the Church. 'The missionary enterprise ... has not come into being through conscious theological reflection on the self-revelation of God in Jesus Christ, but through the descent upon certain men or groups of men ... of a compulsion of the Holy Spirit to undertake the proclamation of the Gospel overseas.'[2] The consultations, therefore, as Niles writes, conducted also a basic questionnaire of ten questions. The responses to these questions revealed the actual issues with which people were wrestling concerning the subject of 'missions' (especially missionary administrators or advocates in the sending churches). As regards the responses, there were certain common factors in his Introduction to Upon the Earth. On the basis of these consultations, Niles, who was one of the scholars appointed, was asked to write a first draft for discussion by theologians at

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1. For example, J. Blauw, The Missionary Nature of the Church, Lutterworth Press, 1962.

2. W. Andersen, Towards a Theology of Mission, S.C.M. Press, p.13, as quoted by Niles, Upon the Earth, Lutterworth Press, London, 1962, p.22.

Bossey in July 1951.[1] So the present work of Niles, Upon the Earth, is the final draft of the conclusions of all the consultations concerning the issues of the missionary movement in relation to the younger churches.

A detailed discussion of these issues as outlined in the Introduction of Upon the Earth would carry us too far afield. Our examination of Niles' argument, therefore, will be limited to Part II: The Enterprise. An attempt is made at this point to relate the theology of mission of other theologians considered to the situation and the understanding of mission of the younger Church like that in American Samoa.

The Enterprise

Niles discusses the concept of the selfhood of a Church under the heading 'The Enterprise' in the second part of Upon the Earth. In seeking to answer some of the questions[2] raised in the consultations referred to in the Introduction of this book, Niles looks at them first from the point of view of the Church and then from the point of view of the mission. For him, the crucial question from the point of view of the Church is that concerning its selfhood, and from the point of view of the mission that concerning its integrity. Our discussion of Niles' analysis, therefore, will consider (i) the selfhood of a Church as a community; (ii) the selfhood of a Church in relation to other Churches; and (iii) the selfhood of a Church and the integrity of mission.

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1. Before the joint consultation of the I.M.C. and the W.C.C. at Bossey in 1961, the I.M.C. held several consultations at different places. See D.T. Niles, Ibid., pp.21 ff.
2. See especially the issues of (i) Missionary Foreignness; (ii) Missionary Justification; (iii) Missionary Unity; and (iv) Missionary Frustration, ibid., pp.27-32.

1. The Selfhood of a Church as a Community

According to Niles, the true selfhood of a Church may be misrepresented if it does not understand what it really is. Niles means that the selfhood of a church is defined in terms of discovering itself. He elaborates on this point thus:

> ... the selfhood of a church does not depend so much on any of its qualifications as on its own awareness of what its selfhood really is ... the selfhood of a church cannot be defined by simply speaking of the freedom of that church to order its own life. It is a mistake to think of a church's selfhood as consisting in being self-governing, self-supporting and self-propagating... We are speaking about a church and its selfhood, and we are saying that the selfhood of a church is rooted in its experience of address. The essence of this experience will naturally lie in the way in which a church hears itself addressed by its Lord and knows itself as speaking to Him.[1]

The same point is made in G. Hood, In Whole and in Part (1971):[2]

> Viability[3] is not to be confused with value, nor of

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1. Ibid., pp.140-141.

2. The Standing Committee of the Conference of British Missionary Societies faced the same issue in 1968. In his book, In Whole and in Part, Hood outlines the main results of the study undertaken by the Standing Committee of the C.B.M.S. According to Hood, the major underlying question that confronted the Standing Committee was this: 'How should the universal character of the Church and its mission be expressed in ways that also express the proper selfhood the Church in a particular area?'
   In trying to consider the future of Western missionary agencies in the Christian world mission, the Standing Committee decided to conduct a survey. And such a study was formulated in the same way as that of the question referred to above. The study was undertaken primarily for the guidance of the member-bodies of the C.B.M.S. In the book referred to above, Hood summarizes schematically case studies carried out in eighteen churches and ten mission boards of the C.B.M.S. G. Hood, In Whole and in Part, Edinburgh House, 1971.

3. Hood believes that the term viability expresses the meaning of a church's selfhood in a place. He therefore defines viability not in terms of values but as 'the capacity and means by which a church as a community of people exists.' Ibid., p.13.

> course is it suggested in describing the selfhood of a church in these terms that they alone constitute its ultimate vitality. The church in any place lives in and through the Spirit of its Lord and these terms are only valid in so far as they reflect the living presence of the Lord of the Church.[1]

The three characteristics (e.g. self-governing, self-supporting, and self-propagating) of a church do not accurately account for the true concept of a church's selfhood. For Niles, the realization of a church's self is only in living face to face with the Lord who addresses it. The church is being continually addressed, yet it is made to respond to the meaning of this address. The church, therefore, has its self-hood rooted in its experience of encountering with Jesus Christ through the Spirit.[2]

This is just the point where Niles begins his description of a church discovering its selfhood. The church discovers itself when it worships.

(a) Worshipping Community

A church that gathers in a place for worship is a clear indication of a Church finding itself. Niles continues:

> A church gathered in worship, speaking to its Lord and being spoken to by Him; that is the basis of a church's selfhood ... But growth there must be: for increasingly each worshipping group must learn to offer its worship in forms most natural to itself. Out of the stuff of common life must be fashioned the instrument of worship - whether music or architecture, whether themes of prayer or modes of instruction.[3]

In the same way, Hood argues that that is the indigenous character of a church in which selfhood is expressed. The

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1. Ibid., p.13.

2. Cf. discussion of Taylor's analysis in chapter four.

3. D.T. Niles, op. cit., pp.141-142.

selfhood of a church must be expressed not only in terms of quantitative and institutional characters of its existence, but also in its identity in relation to its environment. The indigenous character, Hood comments, is that which produces, grows or lives naturally in a community or a locality.[1]

This is very telling. Forms of worship, ministry, doctrine, church organization, way of life, structure, and so on, must be the natural expression of the people involved. These are obviously indispensable aspects of a church's existence in a place. They must preserve the continuity of a church's existence towards itself.

(b) A Mission to a Place

Niles describes this aspect of a church's selfhood in relation to the location in which that church is involved (e.g. a nation). Formerly, says Niles, the church in a nation took as its task the converting of the people from paganism into the church. Now with emerging structures of a nation the church sees that its task is vastly more. So, for Niles, another way of the church discovering itself is being a mission to that particular location.

In his later study, George Hood makes this relationship specific when he points to the national independence of a nation. He makes an interesting investigation which needs to be acknowledged. This relationship was revealed in the missionaries' involvement during the 'pre-independence administration, particularly in those cases where the colonial power was also the country with which it was most closely related through the

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1. G. Hood, op. cit., pp.13 ff.

presence of missionaries.'[1] He continues to comment that there is the element of suspicion attached to this relationship. The main question therefore is how can the universal character of the church's mission be established with a deep loyalty of the church members to the nation?

Niles is absolutely right when he defines this relationship in these terms:

> Indeed, it should be part of a church's concern that the nation which it is set to serve should live in freedom. The selfhood of a nation is witnessed to by the authenticity of its culture, its sense of self-conscious destiny and the freedom with which it is able to share in the concept of the nation. That a nation attains this selfhood is part of the requirement for a church's full discharge of its mission in and to that nation.[2]

A church expresses its selfhood when it becomes a mission in its own place. Through its mission, it establishes relationship to that nation. This means that a church must understand that it is a given community within the locality in which it is involved. Niles continues to express this missionary nature of a church in these words:

> ... it was to be a city on a hill that had been raised (Matt. 5: 14), to be the leaven in the meal that had been mixed (Lk. 13: 21). The currents of geography and history give character and name to the location: but by that character and name the church there also is defined. That is its self.[3]

(c) Christians in Secular Engagement

According to Niles, not only must a church find itself in its essence (the self face to face with God through worship) and in its situation (located and entrusted with mission), but

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1. Ibid., pp.15-16.
2. D. Niles, op. cit., pp.142-143.
3. Ibid., p.142.

a church must find its selfhood also in the form in which it exists. In effect this usually means that a church's selfhood must be seen in its growth according to the multiplicity of its interests and the variety and depths of its friendships.

Niles discusses the reality of this third aspect of a church's selfhood in a place in two ways. Firstly, this process takes place through an individual or a group of Christians engaged in secular occupations. As Niles says:

> A church lives life as the laos - the people of God - within the world in all its various occupations: and its secular engagement must be illuminated by a true concern for the secular. The essential liturgy of the Church is the normal day-to-day work of the people of God. A Christian lawyer must live out his profession within the Christian perspective of justice, a Christian agriculturist must be concerned with obedience to the command of God that man cultivate and conserve the earth ... However, these are not individual tasks, they are the tasks of the Church, of the churches as they exist within the various occupations and professions.[1]

Individual Christians, Niles believes, are the constituent parts of the whole church in its location. The engagements of these laymen are the true signs of a church self as a gathered people in a particular place. A church, therefore, needs to discover this aspect of its self as a missionary church in its location.

Secondly, a church can fulfil its task of secular engagement through voluntary service institutions. With this second possibility, Niles recognizes the integrity of a church's corporate action in the creation of secular organs for the sake of the whole community. Another implication of this task of a church's selfhood is that the service institutions must be seen as the expression of a church's life as the life of the 'whole people',

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1. Ibid., p.146.

i.e. they must become expressions of the lay-life of a church.

Perhaps one of the reasons behind this acknowledgment is a sincere concern to prevent a church's selfhood from developing into hierarchy or institutionalism. One of the criticisms of missions in the younger churches was that of missionary foreignness.[1] But Niles goes even beyond this and says that during the devolution - when the younger churches assume control over their own life in all their parts - 'the service institutions of the church which at the "mission" stage were part of the mission have now become buttresses of the church.'[2] According to Niles, what seems disturbing was not the dependence of the younger churches on their service institutions (e.g. schools) for support - finance, leadership, pastorates and evangelistic outreach - but the way in which this dependence was made the foundation of the church's organized life. This means that the service institutions function, are maintained, controlled and ordered exactly the same way as they were conducted during the pioneer stage of mission. All activities and forms of life are all organized under one hierarchy of power. To maintain the integrity of a church's selfhood, these service institutions, Niles believes, need to be removed from the central ecclesiastical organs of the church so that they may become expressions of the lay-life of the church.

In view of this, it is Niles' sincere concern to indicate that the growth of a church into its self depends also on a plurality of centres of power and authority. To prevent a church's selfhood from developing into a hierarchy, Niles warns

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1. See Introduction of Upon the Earth, pp.26 ff.

2. Ibid., p.148.

that 'a pyramidal administrative structure covering all forms of the church's life with final authority resident at the apex of the pyramid will in reality soon become a mausoleum.'[1] The primary need in the younger churches, then, is the re-working of the church's understanding of its existence as a missionary church from the perspective of the church as the life of 'the people'. Niles, therefore, is absolutely right when he encourages the missionary existence of a church.

> It is time, it is past time, for the younger churches to work out the full consequence of their becoming churches, of their having ceased to part of a 'foreign mission'. It is time, it is past time also, for these churches to realize that institutional buttresses do not rightfully belong to the life of a church.[2]

We shall meet the implications of Niles' analysis of a church's selfhood when we seek to understand what it means from the point of view of the mission. At this point, we need to consider Niles' thesis of the selfhood of a church in relation to other churches.

2. The Selfhood of a Church in Relation to Other Churches

As stated earlier, the questioning about missions by Christians in the West as well as by Christians in the so-called 'mission-lands' has finally led the consultations to consider the importance of full participation of the younger churches in the ecumenical conversation. Here was raised the question concerning the Church's unity in Mission. Our concern here, therefore, is to discuss the Basic Relationships between churches in Niles' analysis. Three such relationships are mentioned.

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1. Ibid., p.149.

2. Ibid., p.149.

(a) The Relationship of Conversation

Niles defines the relationship of conversation thus:

> To know ourselves as belonging to and engaged in the same realm of discourse, to speak remembering that when one church speaks to another it is but entering into a conversation already going on between that other and its Lord, to listen realizing that in listening to another church one is but listening to one's own Lord as He speaks through that church - that is the relationship of conversation into which we are called.[1]

According to Niles, it is an undisputable fact that all churches are related, despite their diversities. This is because all are addressed and receive one and the same address. All are made aware by, and are called to respond to, one Lord. For him this reality through which churches see one another as churches is the reality of God's operation in each. It is in this perspective that Niles regards the World Council of Churches (W.C.C.) as well as the East Asia Christian Conference (E.A.C.C.) as of paramount importance. But in no way can these conferences become something else than the Church's unity in mission.

(b) The Relationship of Belonging

For Niles, there are two forms of the relationship of belonging between churches, namely (i) churches of the same denomination, and (ii) the missionary movement in which the churches belong to one another in a permanent relationship of help sought and help given. These relationships, Niles continues, developed through three stages: (i) There is the pioneer stage in which the missionary-sending church or society is in full control. (ii) Then, with the establishing of the Church in the

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1. Ibid., p.151.

'mission-field', there takes place little by little a devolution of authority whereby the church that has been established assumes control over its own life. (iii) And then comes the stage of expansion: when the church that has been established accepts responsibility for being the church in the land and among the people where it has been established.[1] Of special importance for Niles is the fact that the pioneer stage is practically over everywhere. Most of the younger churches are not at the end of the second stage - devolution. Furthermore, there is a tendency for the younger churches to be independent, self-governing, self-supporting and self-propagating. The question that concerns Niles, then, is what should characterize the continuing relationship between the younger and older churches? Or, how should the missionary connection be maintained still between the churches? To deal with this properly, we must give detailed consideration to three sets of issues which Niles discusses under the following headings:

(i) The Passing Phase

The questions which Niles discusses under this heading are questions concerning personal relationships. There are the personal questions affecting missionaries. In this regard, Niles earnestly appeals for the Christian concern of the younger churches to look after the missionaries sent to them. Important, however, Niles does not overlook the separateness which the missionaries maintain. In a moment we shall refer to Niles' appeal to this attitude of the missionaries in foreign lands. Niles' concern at this point is that for the sake of the missionary cause, the younger churches must take the responsibility of

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1. Ibid., p.152.

looking after their fellow-missionaries.

Another issue raised by the question of maintaining the missionary connection at its early stage is that of financial support. Niles believes that the managing of financial assistance (e.g. the block-grant and Inter-Church Aid) in terms of procedures and policies must be independent of ecclesiastical control. What Niles means is that these grants must be means of mututal trust between churches. In order to maintain the missionary connection by means of financial assistance, Niles directs the attention to the question of 'relationship of knowledge'. That the younger church must be provided with an inside knowledge of missionary operation. This simply means that the missionary connection should be understood at both ends of the operation.

Regarding the ways of life of the missionaries, Niles points out three kinds.[1] The important point to make here is that there is a need to learn to adopt the same standard of living: this refers both to the missionaries belonging to different churches and different countries in the same land. With this goes Niles' warning that differences in standards of life between missionaries are an obstruction to a church. Whatever this implies, it is important that missionaries involved should not insist on their foreignness. Their presence is a means of consolidating the relationship of belonging as a sign of churches responding in mission.

(ii) The Emerging Phase

Apart from questions concerning personal relationships, there are also questions regarding inter-church relationships. And Niles discusses these issues under the emerging phase.

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1. See ibid., p.155.

Primarily this relationship is understood as among churches of the same denomination.[1] The weakness of such a partnership, according to Niles, comes from its being one-sided. In this regard, the sending church is defined as the only end of the missionary connection. In effect this usually means that partnership with the other end of the missionary connection (the receiving church) is assured by 'an increasing family life among the churches of the same denomination.'[2] More than that, is the fact that such a relationship occurs only on the basis of joint consultation.

According to Niles, this is the mis-representation of the inter-church relationship in the light of the missionary connection. In later pages we shall refer with more details concerning this point of Niles. It is sufficient to introduce here what inter-dependence of churches means in his view. Partnership, for Niles, must at the same time mean respecting the concept of independent selfhood of the younger churches themselves. But by saying this, Niles is far from proposing the complete independence of the younger churches from their other selves and the older churches. Niles himself explains his view when he says this:

> True inter-dependence must rule out both the assertion of and the withdrawal into independence. The maturing of the missionary connection must mean that there is a true belonging-together for the sake of the mission. Independent selfhood for the younger church is Dead Sea fruit where that selfhood is attained by a neglect or even a relative neglect of their missionary obligation.[3]

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1. See the Whitby Formula: 'Partnership in Obedience' as discussed by W. Andersen, Towards a Theology of Mission, 1955; see also Warren, Partnership, 1956.
2. D.T. Niles, op. cit., p.157.
3. Ibid., p.157.

True inter-church relationship is not the churches of the same denomination (i.e. not on denominational basis) but the belonging together of all different churches for the sake of the Church's unity in mission (i.e. ecumenical). It is only in this context that Niles sees the importance of partnership of churches of the same denomination. But this partnership must be the means of maintaining the missionary connection in a wider sense. He adds:

> To put into concrete terms what such inter-dependence within the missionary connection would mean, it will be necessary to fashion organs and procedures of partnership whereby there is achieved not simply joint consultation but joint decision on all matters concerning the mission of the church, i.e., on the discharge of the church's obligation to be the church for the people among whom it is set.[1]

A sound compromise on the issue of the term used for the missionaries appears to be well settled at this point. For Niles, whether 'fraternal worker' or 'missionary', the essential fact is that such a person is just a member of the church which he goes to. Niles argues that that person does not need a distinctive label; he is known by the work it has been given him to do, whether as pastor or evangelist, teacher or doctor. The point is, both the missionaries and the people with whom they are working are signs of a church's relationship of belonging together in mission.

(iii) Missions Redefined

There are questions also which are implicit in the redefinition that must be given of missions today. Niles lists them consecutively: (a) the permanent relationship of knowledge; (b) financial support; and (c) the challenge of 'foreignness'.

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1. Ibid., p.157.

Since these have already been mentioned a great deal in the previous discussion, it is enough to see how Niles redefines them for the sake of the missionary connection.

(a) First of all are the questions involved in a permanent relationship of knowledge. In missionary connection, not only are the partners at the two ends committed to one another, but the missionary call itself is heard as a call to become part of another people. The important thing to be noted is that what is 'behind and beyond all questions of partnership is the given that the Lord is calling and sending missionaries from one land to another.'[1] In saying this, Niles pleads for a sincere relationship between the missionaries and the people whom they are sent to work with. On the one hand the younger churches should not feel separate but must be sincere and responsible in their need of missionaries. In past decades, the younger churches were selective of the missionaries they wanted. Now in the light of the growing situation, Niles says, they ought to be able to use all kinds, befriend all kinds and deal with all kinds. On the side of the missionaries, Niles appeals for the adult treatment of the younger churches.

The issue here is that mutual understanding is required and that not only do missionaries need to be understood but also to understand. When this is done, missionaries and the younger churches are signs of the missionary connection.

(b) The second quality which needs redefinition for maintaining and preserving the missionary connection in Niles' view is financial assistance. Long-term financial commitments of

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1. Ibid., p.162.

missionary societies are traditionally based on long-term policies which are related to missionary strategy. But, says Niles, there is a tendency towards a different policy, and he uses two examples from the Rev. Alan Brash's paper to a Student Christian Movement Conference in New Zealand to illustrate his point.[1] By using these examples, Niles points to the fact that missionary societies do support union ventures (e.g. a theological college). But the problem is, not all missionary societies or denominational agencies accept the priority of these ventures. What worries Niles is the fact that these differences between different missionary societies and their sets of priority may hinder the churches in their belonging together for the sake of mission.

For the future of the missionary, Niles, therefore, sees a need everywhere and at all levels to insist that the making-more-visible of the Church's unity should control missionary financial policy. Coupled, however, with this appeal, must go also another appeal to minimize the conditions or strings attached to these financial aids.

Contrary to long-term financial policy is the Inter-Church Aid pattern of financial support. Here the pattern of giving is year by year. Seemingly, the Inter-Church Aid operation is operating through official channels, i.e., control by the official courts of the church. For Niles, this pattern can be dangerous for the missionary connection, particularly the self-hood of a church. As already mentioned, the service institutions of the church must become organic parts of the whole life

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1. See ibid., p.165.

of the total community which they serve. Grants, therefore, can be made to these institutions according to their needs. Thus for Niles, the real potential of this operation for the future, so far as the younger churches are concerned, lies in the help it can bring to the lay-life of the church.

(c) The third quality of the missionary connection that needs to be redefined is concerned with the boundary to be crossed. As mentioned earlier, missions at an earlier time did cross geographical boundaries. Today, this understanding of mission is under question because the 'home base' of mission is everywhere - wherever the church is. Despite this, Niles realizes the challenge of 'foreignness' that every church should face. He says:

> Yes, with churches everywhere, 'the home base' of the missionary enterprise is everywhere in the world. But what is of equal significance is that today, when churches cross their geographical boundaries, they not only meet with sister-churches with whom they will engage in mission, but they also find themselves in an alien land and an alien culture which is defiantly free and consciously itself.[1]

Niles' concern is the unity of the churches in mission. A church must be involved beyond its own culture; there should be witness to the 'foreignness' of the people of God as a whole in the world. It is this nature of the church that makes itself a missionary church.

(d) <u>The Relationship of Oneness</u>

Speaking of the meaning of this aspect of a church's self-hood in relation to other churches, Niles comments:

> The Church is one and it is within this oneness that the churches have their life and being. The missionary movement realized and expressed this oneness of

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1. Ibid., p.166.

> the Church in mission. The missionary movement was the result of the conviction that all churches had as their common and primary responsibility the task of taking the Gospel wherever it was not known or believed. And in this common task the churches sought and found one another.[1]

The coming together of the churches is the essence of the mission itself. The completion of a church discovering itself is revealed in its relationship of belonging. The younger church, therefore, cannot stand outside the realm of oneness in mission. Its place in this universal task is the expression of its growth into its selfhood.

It can be concluded that the selfhood of a church is its awareness of being a church in its own location. Yet this selfhood grows in its relationship with other selves (churches). The younger church is a missionary church and it is only in its relation to other churches in mission that this selfhood can be truly defined. Niles' discussion of these questions from the point of view of the mission will be the significance of this.

3. The Selfhood of a Church and the Integrity of the Mission

It will be found that a number of the issues raised here have been raised also in the previous discussion of the church's selfhood in terms of its relation to its location and to other churches. But this overlapping in Niles' argument is deliberate. It is when a problem is looked at from the point of view of the church as well as from the point of view of the mission that it becomes possible to see the true way forward. But furthermore, this is his attempt to make possible future plans for the missionary work of the younger church in its own location

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1. Ibid., p.167.

and in its relation to the missionary movement.

Niles distinguishes five possibilities concerning the integrity of the mission. But in this presentation, only four will be discussed as directly relevant to our argument.

(a) The Place and Role of Christian People

As mentioned above, Niles realizes the realities of lay participation in a church's growth into the multiplicity of its interests.[1] Thus he argues that a church lives its life as the laos - the people of God - within the world in all its various occupations. In the same vein, Niles realizes that the number of Christian young people considering service abroad is steadily and rapidly growing in some countries. For Niles, this is an upsurge of interest, indicating a general willingness to go out. In saying this, Niles believes that the laity has proved their capability as missionaries.

For the strengthening of the missionary cause, Niles, therefore, suggests that one of the directions in which a church must look is that of a renewed dedication among the laity to the apostolic privilege of Christian witness. 'A layman,' he says, 'is a person for whom in the world as well as in the Church things exist as things.'[2] This awareness involves the theological concern to discover the full implications of being a layman, a member of the people of God. In the same context, Niles suggests the importance of the function of the ordained ministry; to help maintaining the lay character of the Christian community.

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1. See quotation from Rev. D. Thompson as cited by D.T. Niles, ibid., p.173.

2. Ibid., p.174.

From this point of view Niles suggests the importance of the programmes of stewardship and evangelism for the renewal of the congregational life of Christian people. It has been an adopted method that a missioner is invited to conduct a mission. For Niles, a Christian community is a missionary community. What he means is that its missionary awareness should turn an ingrown Christian community into an outgoing one. Missionary work and programmes, therefore, should aim at the renewal of the missionary nature of a Christian community.

(b) The Place and Role of Christian Institutions

It has already been said that Christian institutions must be the expression of the life of the community. The major problem of these institutions as seen by Niles, however, is the way they are organized. The developments that have taken place create an ambiguity as to what a Christian institution really is and what it is meant to do.

In the period of devolution, Niles says, '"the mission" had become "the Church".'[1] The institutions, which belong to the missionary policy, became mission and the Church was defined in terms of the congregations. In this regard, the Church tended to be self-supporting. The institutions came to be called 'the missions' because they were dependent on funds and trained personnel from abroad. Inasmuch as the institutions were the channels for funds, Niles says, the missionaries who were held responsible retired upwards rather than sideways or, to use Taylor's colourful phrase, 'remaining still in the position of power.'[2] The unfortunate consequence

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1. Ibid., p.177.
2. See J.V. Taylor, 1966, pp.62-64.

of this development as far as Niles is concerned, was that young missionaries (with excellent academic qualifications but of spiritual and personal immaturity) had to be put into positions of authority in these institutions. There was also the policy of devolving the whole work on the church and of supporting the church as such with missionary funds and personnel. The 'mischief' of this development, says Niles, was to transfer to the Church the administrative procedures and set of mind which characterized the original mission. The service institutions, for example, became the buttresses of the Church and an expression of its secular power and influence.[1]

What is so important in Niles' view of the matter, is the protection of the integrity of a church's selfhood. In similar manner, Hood appeals for the integrity of a church's freedom to make its own decisions under its own leadership. Like Niles, Hood cites the facts which usually lead to the hindrance of a church's freedom. These are (i) helps in terms of finance and personnel are given with restrictions clearly defined in rules, procedures and conditions, and (ii) the inherited structures. In this regard, it is essential to rediscover the integrity of a church, freedom to decide on its own as a church. 'The ability of a church to respond, its responsibility, will then be tested by new challenges to its freedom.'[2] There is a great need to remove institutionalism which obstructs the growth of a church in its response to God's call. Forms of expressing a church's selfhood, service institutions for example, must be guarded against becoming means of secular power for the church.

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1. See D.T. Niles, op. cit., p.179.
2. G. Hood, op. cit., p.15.

Niles puts it thus: 'Centralized control and direction cannot be the method of healthy growth for the life of Christians in society.'[1]

(c) The Place and Role of the Ecumenical Relation

Another area which needs to be reconsidered for the sake of the Church's unity in mission, according to Niles, is that of the relationship between churches in the ecumenical movement (e.g. the World Council of Churches). A detailed discussion on this issue would carry this presentation too far afield. It is enough here to see its importance for the younger church as far as missionary connection is concerned. The aim here is to visualize some possible plans for the future of the Congregational Christian Church in Samoa in its response to God's call.

Commenting on the integrity of the World Council of Churches, Niles says:

> The fact to be remembered is that a member church is not only that church in its ecclesiastical structure but also in its constituent agencies: its mission board, its evangelism department, its committee for social action and so on ... What is needed is for the divisions and departments of the World Council to express the World Council and not simply its constituent churches, but for the expression to be in effective relations with the relevant constituent agencies of the churches. The World Council is more than a forum of the churches ... It is in itself a form of their realized unity.[2]

This must naturally mean a Council of Churches in mission. It is the instrument of the resolve to be churches together in the World. It is to be the means by which the churches enter into a meaningful participation in the missionary task of the

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1. D.T. Niles, p.181.

2. Ibid., p.186.

Church. The need, therefore, as far as Niles is concerned, is that here must be devised the procedures by which the churches shall ensure that they listen to one another; here must be devised the organs through which the churches shall help one another.

According to Niles, what is true for the World Council of Churches is also true for the various regional developments (e.g. E.A.C.C.).

> These developments can help the churches in mission in different ways. They can be used to stimulate missionary relationship between the churches in the region and between the regions ... They can build up a programme of their own for their several regions, which programme can then be supported by churches in other regions.[1]

But far more important is the fact that the churches in the region will be able to establish their own relations to one another without having to contend with the problems incidental to the world nature of the World Council of Churches.

In the same vein, Niles talks about the significance of 'Multilateral Relationships'. In proposing multilateral relationships, Niles does not disregard completely the question of 'bilateral relationships' which are long established in the missionary movement. Rather, he sees a great need for flexibility in inter-church relations. This is because the situation of the younger churches is changing and this, to some extent, breaks down the comity principle of the bilateral relationship.[2] The establishment of multilateral relationships, therefore, is 'to modify the old bilateral relationship between a church in the West and a younger church ... The establishment of multi-

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1. Ibid., p.187.

2. See Niles' article in LAITY, No.8, pp.8-10.

lateral relationships will also have another consequence. It will mean that when a younger church is able more adequately to raise its own resources, the natural result will not always be to reduce "mission grant".'[1] Whether bilateral or multilateral, the important thing is that it would be absurd for a church to stay outside the missionary connection. Inter-church relationships therefore need to be redefined in terms of co-operation and increased effectiveness if they are to maintain the Church's unity in mission. In this case, a multiplication of the channels of help between all churches, especially the younger churches, is what is needed.

Hood emphasizes this inter-relationship as cited by Niles in practical terms:

> ... it is not the relationship of one church to another which is significant, but their membership in some association which is inter-denominational or non-denominational. It is through personal and group relationships, built up in such an association, organized locally or internationally, that they are most aware of both their selfhood and their universality.[2]

(d) The Place and Role of the Missionary Involvement

Since the theological and ecclesiological necessity for a church's participation in mission have been stressed elsewhere, it is enough to discuss here, with reference to Niles, the importance of the younger churches' participation in the missionary movement in terms of future plans and procedures.

Concerning procedures, Niles remarks: 'The primary need is to encourage every church to set up its own mission board which will be responsible both for the sending and the receiving

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1. D.T. Niles, Upon the Earth, 1962, pp.188-189.

2. G. Hood, op. cit., p.17.

of missionaries.'[1] Then he goes on to suggest that mission boards should pay greater attention to missionary training concerning the language, the customs and manners, the political, social and economic history and goals of the countries to which the missionaries will go. It is also necessary to consider the question that missionary work involves the whole of the missionary community. Here, Niles wishes to point out that the missionary is a true member of such a community. The establishment of a mission board in a church will give that church the full responsibility of receiving and sending missionaries. It will also give that church freedom to decide about the conditions of service of the missionaries it sends.

This does not necessarily mean that Niles deletes the relationship between a church's mission board and a mission board in the West to which it is historically related. In fact, he still considers the significance of a central board in which all matters should be channelled through. But his primary concern is co-operativeness between churches and the realization of their selfhoods as missionary churches. Nevertheless, we want to point out that as the younger churches increasingly take seriously their missionary involvement, it is essential that they should recognize the importance of setting up their own mission boards. Indeed, this is the true indication of a missionary church; not only in its own location but also in its relation to the Church's unity in mission.

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1. D.T. Niles, op. cit., pp.191 ff.

SUMMARY

The whole picture of the younger church as a missionary church appears to be well demonstrated at this point. In Hoekendijk's analysis we see that mission is the true essence of the church, whereas in Taylor's analysis of the missionary Spirit a missionary church launches on to its mission by the action of the Spirit. Now such a church is a missionary church in its own location; yet it remains part of the whole missionary enterprise. In this regard, a missionary church fulfils its task by its participation in the whole missionary enterprise of the universal Church. We shall return to this relationship at greater length in the next chapter. The purpose here is to summarize the importance of Niles' thesis on the selfhood of a church.

As stated earlier, the selfhood of a church indicates the ways in which a church exists, communicates, decides and relates. Here a church makes its response and in doing so experiences its selfhood. The experience of selfhood is not however limited to its life in its own locality. As we have seen in Niles' view, there are such experiences in the ways in which a church understands itself. When Niles defines a church's selfhood in the ways in which a church exists, communicates, decides and relates, he means the ways in which a church expresses its response to God's call. This is to say that a church's selfhood should not be understood as of a condition, that is too static.

In its response to its Lord lies the selfhood of a church. But what it hears and how it responds will depend on where and with whom it is standing, what direction it is facing, as well

as its strength, readiness and freedom to fulfil its divine task in its environment. This is simply saying that a church's selfhood is its experience of its Lord addressing it at all times. Because the Lord addresses it, the church is always called to respond. When the church responds, it becomes a missionary church.

However, among many other factors which affect a church's selfhood (e.g. lack of responsible decision-making, policies and pressures of colonial government - as of the past - and local government - as of today - the 'three self formula' of self-governing, self-supporting and self-propagating which stress independence and separateness, and so on), is the lack of a church's awareness of what it is. It fails to recognize that it is a missionary church. To be a missionary church, as Niles argues, supported by Hood, is to be a mission in its own location, yet it remains to be part of the whole body in God's missionary enterprise. A missionary church is not just an independent church in itself. It is a missionary church when it relates itself to other churches. What affects a church's selfhood, therefore, as Hood argues, is its failure to relate with other Christian bodies. It is this necessity of participation in mission that Niles recommends that each church should establish its own mission board. In saying this, Niles, supported by Hood, argues that the churches must express themselves in terms of joint action at the local level and active membership in ecumenical conversation.

PART THREE:

TOWARDS A MISSIONARY ECCLESIOLOGY

INTRODUCTION

We have spoken, first of all, of the areas of the Church's mission in the new Samoan society. We have spoken also of a theological basis for understanding the Church's existence in such a situation.

This part, however, is distinguished from the previous parts in as much as we are now looking at the significance of the views of Hoekendijk, Taylor and Niles concerning mission and the Church's future. It is not only a question of stating the criteria which are directly relevant at all times, but also of trying to anticipate them in understanding the mission of the Church in American Samoa. Inevitably, something of what is to be said now has already been discussed in the second part. Again, any discussion on the understanding of the Church's mission for a more distant future also has its importance for the present.

CHAPTER SEVEN

WHOLENESS IN MISSION

Our attempt to examine the importance of the views of Hoekendijk, Taylor and Niles for the mission of the Church in American Samoa involves the discussion of the relationship between their arguments as far as this presentation is concerned. To do this properly, we must, first of all, conduct a critical survey of these three arguments. An attempt is made at this point to see how they are related and complement each other. This chapter, therefore, consists of (i) a critique of their basic arguments and (ii) the discussion of the relationship under the title 'wholeness in mission'. By following this order, we will be able to set out certain criteria to guide us to the understanding of the Church and its mission in the chapters which follow.

A. A Critique of the arguments of Hoekendijk, Taylor and Niles

A critique of our three theologians will enhance our knowledge of how they are related for the purpose of this presentation. This will examine three points: (i) the service of the church, (ii) lay participation, and (iii) the missionary structure.

But before following up the critique of these three criteria, it is necessary to draw our attention to the strengths and weaknesses of their main emphases. According to Hoekendijk, for example, the church happens in the act of the apostolate. The church has no independent existence; it grows, it comes into existence only in so far as through it the Gospel is

proclaimed to the world. Thus any attempt to base the theology of mission on the doctrine of the church is fallacious. According to W. Andersen, Hoekendijk, therefore, was right when he warns the missions against the danger of a Church-centric conception. And he comments further on the importance of this contribution of Hoekendijk: 'What is correct in this way of putting things is that the vocation of the Church as a missionary Church belongs to its very essence, and that the Church lives only so long as it is engaged in missionary activity.'[1]

But Hoekendijk, as Andersen affirms, 'is in danger of failing to take account of some of the acts which God has wrought in this world.'[2] This means that Hoekendijk has failed to take account of the church in its totality and the continuous act of God in the church for the sake of his mission. Andersen exemplifies this by saying that:

> It is of the very essence of the Church that it has been gathered in the Holy Spirit into one Body, for the worship of the Father in Spirit and in truth. In other words, as bearer of the proclamation of the Kingdom of God, the Church, for all its wretchedness and inadequacy, is the 'bridgehead' of the Kingdom of God, which the Holy Spirit Himself has brought into being in the world.[3]

We shall have to return a little later to the importance of this criticism of Hoekendijk. Our immediate task is to see how Hoekendijk's main argument is criticized in the exaggerated form in which he puts it forward.

When Hoekendijk stresses the church as the function of the apostolate and the excentric character of the church, he surely

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1. W. Andersen, Towards a Theology of Mission, London, 1955, p.48.
2. Ibid., p.48.
3. Ibid., p.48.

points to the cross as the focal point of the church's mission.[1] The church therefore should take its stance under the cross.[2] But, for Andersen, such a view falls into the difficulty of failing to view God's mission in its totality. He goes on to say:

> Certainly reconciliation through the death of Christ on the Cross is the decisive point in God's saving activity in relation to mankind. It is this that determines the nature of the service of the Church, viz, to proclaim the Gospel of the Kingdom to all the world (Hoekendijk). But the decisive act of God at the Cross was followed by the Resurrection of the God-man Jesus Christ and by the sending of the Holy Spirit, just as it was preceded by the Incarnation. These are facts which determine not merely the content of the Church's proclamation but the very existence of the Church itself.[3]

The point of our critique is well demonstrated here, viz. when Hoekendijk stresses the place of church in the framework of mission - a function of the apostolate - he tends to miss out the other intrinsic aspect of mission that makes the church

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1. According to Andersen, this is the point where the Anglicans are criticized by Hoekendijk. They lay stress on the ontological character of the church (p.49 ff.). In their view, God's relation to the world is primarily with the church, and this was ultimately shown in Christ's incarnation. In the incarnation, God actually became identified with humanity. Consequently this identification has led to the foundation of a new community which is the church. Stated differently, the church is the extension of the incarnation. For Andersen such a view fails to take the christological perspective of mission in its totality (p.50). The problem with the Anglicans' view of the ontological character of the church is that they have drawn too directly the lines of connection from the incarnation to the church neglecting the cross (p.50). 'The Incarnation,' Andersen comments, 'does not of itself constitute the whole work of Christ.' (p.51).

2. For Andersen, this makes the Willingen Conference distinguished from the previous conferences. The Willingen Conference reformulates the basis for the missionary enterprise, and that is, the Cross of Christ. See ibid., pp.40-44; the main source for this issue is N. Goodall, Mission Under the Cross, 1955.

3. W. Andersen, op. cit., p.51.

the function of the apostolate, that is, the Spirit in mission. The church is more than a function of the apostolate; it is the Body of Christ gathered together by the Holy Spirit. The church can never be a function of the apostolate without the action of the Holy Spirit in mission. Andersen has this to say:

> The completion of the act of reconciliation is the antecedent condition for the sending of the Holy Spirit, in whose power after the coming of Christ in the flesh all missionary activity according to the will of God is carried on. Without taking account of this third act of the self-revelation of the triune God, the inner nature of the missionary enterprise cannot be rightly defined. The missionary enterprise rests on the threefold witness borne to Himself by God in Jesu Christ. The witness borne to Himself by God in the Holy Spirit through the Resurrection of Jesus Christ (Rom. 1: 4) and through the outpouring of the Holy Spirit represents, in relation to the world of the nations, the beginning of the missionary enterprise as such.[1]

This is the point where Taylor's argument regarding the Go Between missionary Spirit as the active director of the Christian mission fits in our discussion. Taylor acknowledges the fact that the church proclaims because of the good news that Christ has risen, the promises have been fulfilled. The proclamation of Christ by the church, therefore, is made possible only through the presence of the Spirit in the church. It is thus, so the argument goes, by the action of the sovereign Spirit of God that the church is launched on its mission.

Another point to be introduced here is that Hoekendijk's stress on the missionary nature of the church seems to lead him to the extreme of demolishing all that makes up the church's life (e.g. worship, architecture and so on). He substitutes for the traditional features of the church's life new organs of

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1. Ibid., p.53.

mission like a pluralist church, open communion, house churches, and so on. From the point of view of a younger church, such a reaction toward the church's conservatism is too radical and appears to be irrelevant. Radical change in the church's life, as it presents itself in Hoekendijk's analysis, would surely create fear and uncertainty for the future of a younger church. The issue here is not that the church does not need change. But the truth is that it must take place in a gradual process and to see what God is doing within this process.

At this point Taylor's analysis appears to be of great value. With his emphasis on the centrality of the Spirit, Taylor endorses the simplicity of the church's life in its own situation. The Creator Spirit confronts the church in its simple life. The church must begin from what it is and what it should be. As we have seen, the strength of the church does not lie in its being supernaturally powerful, but only in the opening of the eyes and the enlarging of its vision.

In this regard, Niles' analysis is even more important as far as this presentation is concerned. This is because he relates this aspect of the simplicity of the church's life to the indigenized character of a church. A church must feel free to choose and to use whatever means it has for the expression of itself as a missionary church in that particular place.

In view of all this, we want to direct our attention at this reality. There is one thing which cannot be doubted in Hoekendijk's thesis, and this must be reasserted for the sake of this presentation. Missionary activity belongs to the essence, to the nature, and to the existence of the church. As

clearly stated, mission and the church form an indissoluble unity; they belong essentially together. The church's nature, therefore, in agreement with Hoekendijk, can be sufficiently defined by its function. It is from this point that we need Taylor's thesis on the centrality and the power of the Spirit in the mission of the church. The church cannot participate in mission without the missionary work of the Creator Spirit. On the same basis, Niles emphasizes the missionary existence of a younger church. He therefore endorses the importance of the indigenized character of a church as a means of serving its mission, both in its own location and in the missionary involvement.

This relationship will appear more clearly when we look at the critique of the criteria already mentioned. These have been dealt with at greater length in our previous chapters. Here, we need to bring them together, and this time critically, to see how they complement each other as far as this presentation is concerned. An attempt is made at this point to detect the importance of the views of the theologians considered for the mission of the Church in the chapters which follow.

1. The Service of the Church

As clearly stated, Hoekendijk stresses the diakonia aspect of the shalom salvation. According to his view, Christ has come. Through him, God's shalom is lived and proclaimed. Furthermore, the shalom was demonstrated in the servant task of the Messiah. Permit me to quote him again on this particular issue:

> Yet it is this word which we find at the heart of the gospel. The whole story of the New Testament,

> with its variety of close-ups, revolves around this one theme: For a change Someone has come, not to be served ... but to serve (Mark 10: 45). Everything that was done by the Son of Man who came, Jesus Christ, including humiliation, self-emptying, cross, and death, is summarized in eight letters: diakonia.[1]

And then Hoekendijk goes on to argue that this must also be the life pattern of the church. He says:

> Diakonia: they go into service. They become available among men. They subordinate their plan of life to that of others. They are other-directed.[2]

Interestingly enough, Taylor argues that 'that reference [pointing to Mark 10: 45] suggests that Jesus' own existence for others involved far more than simple service: it was to be nothing less than an act of deliverance.'[3] Taylor points to the fact that Jesus' service of men was always kerygmatic. This seems to be the ground of Taylor's critique of those (like Hoekendijk) who endorse service theology.[4] For Taylor, service theology has missed out 'the good news that the promises have been fulfilled, the Messiah has come, died and risen, and

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1. J.C. Hoekendijk, The Church Inside Out, S.C.M. Press, London, 1964, p.142.

2. Ibid., p.142.

3. J.V. Taylor, The Go Between God, S.C.M. Press, London, 1972. p.141.

4. Cf. especially H. Cox when he says: 'Some scholars translate diakonia as "service". But service has been so cheapened that it retains little significance. Diakonia really refers to the act of healing and reconciling, binding up wounds and bridging chasms, restoring health to the organism. The Good Samaritan is the best example of diakonia. In the case of the secular city, diakonia means the responsibility of the church for effecting what Gibson Winter has called "a ministry of communication" which will bring back into reciprocity the fragmented pieces of what is essentially a functioning whole. Healing means making whole, restoring the integrity and mutuality of the parts.' Harvey Cox, The Secular City, S.C.M. Press, London, 1965, p.132.

the life of the new age is already accessible through the forgiveness of the past and the gift of the Spirit.'[1] The service of the church must always be kerygmatic and not only diakonic. In other words, it must be understood in the context of Christ's victorious deliverance. From this point, Taylor emphasizes the gathered life of the church whereby its members can practise its 'one-another-ness' pattern.

On the other hand, if this life pattern and the church's witness have to be present in the world, then the servant role of the church is indispensable. As regards this, the excentric character of the church is appropriate. This seems to be lacking in Taylor's thesis when he emphasizes the 'togetherness' of the church. There are some situations which need the servant task of the church. Writing on this aspect in Hoekendijk's analysis, Dr. Williams says:

> But in others it has considerable opportunity to join Christ in his struggle for a truly human existence within the institutions of the world. Then, Hoekendijk rightly insists, it must train its members to fulfil that servant role in the world, humbly pointing away from its own life to those places on the frontiers of life where the key struggles for human community are going on. This does not mean that the role of the church as a city set on a hill disappears. There is still need for the church to seek to serve Christ as a demonstration community, where the way of the future is being tested.[2]

The church needs its separate life but this life must be humble and unobtrusive, with the church community making itself available to Christ in his struggle for true community within the structure of the world. With this must also go another

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1. J.V. Taylor, op. cit., p.140.

2. C.W. Williams, op. cit., p.91.

warning that being dispersed in those situations as representing the Christian Church in its disturbing and healing quality is first of all a matter of 'being' and not of 'doing'. Doing matters very much; but being, says van den Heuvel, is prior to it. By this we mean that the context of the church in mission is the victorious deliverance of Christ. For the church's missionary service, in agreement with Taylor, Christ's victory is primary.

The point is that the mission of the church in and for the world is accomplished by service. And it is this task that makes it necessary for the church to be clear that it is being addressed by its Lord before it participates in mission. In this regard, the church needs the mission of the Creator Spirit; it needs to listen once more to the guidance of the missionary Spirit. To make this possible, the church needs its fellowship. This needs to be summed up in such a way as to see the relationship between the two emphases to prepare for the discussion which follows, and we cannot do any better than using Dr. Williams' words:

> Often a contrast is made between the ministry of <u>renewal</u> in the church, so that the internal life of the church is deepened, and the ministry of <u>mission</u> to the world, in which the church is turned out towards the needs of the world. The point we are making is that the ministry of the church includes both, and that these two aspects are inseparable. To be concerned for inward renewal and to forget that this new life is given for the service of the world is to destroy the servant character of the ministry. But to be concerned for servant mission in the world and to separate this from the life of the renewed community is to forget that this community life is meant to be both a sign of the life the world needs and the source of servant life for the world.[1]

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1. Ibid., p.102. Cf. also W. Andersen when he says: 'The church is the creation of the Spirit ... but the church does not

(note continued overleaf)

Both Hoekendijk and Taylor, therefore, still consider the understanding of the church's mission as vital in our next discussion. It is a point of special importance that they both endorse the service of the church within the secular structures which have been embodied in many forms including the cultural, political, social, and economic structures in which we find ourselves imprisoned.

Looking from the point of view of the younger churches, these two emphases lay stress on the mission of a church in its own location. In reality, they provide a profound theological basis for the church's mission in a place. However, the emphases show no indication of helping the younger churches in their participation in the whole missionary enterprise. The issue here is not that they lack missionary intention for the younger churches but they do not provide a theological basis as well as missionary strategy for the younger churches in the missionary movement.

It is exactly at this point that Niles' thesis of the selfhood of a church is relevant in our presentation. Not only does he support the church's mission in a place (like Hoekendijk and Taylor) but he also goes on to relate this missionary awareness of a church to the mission of the universal Church. A missionary church, therefore, should not stand aside from the realm of the Church's unity in mission. Furthermore, he appeals for the understanding of a church's mission in terms of its

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> understand herself and will miss the meaning of her existence if she is not at the same a sending forth.' W. Andersen, The Theology of the Christian Mission, 1961, p.304.

selfhood in its own place. In other words, a church in a place must be truly indigenized. it must be a church of the people in that particular place. On this same basis, Niles proposes relevant mechanisms for a church's participation in mission both in its own location and in the missionary enterprise.

Unfortunately, Niles' stress on the missionary connection has led him to recall the early missionary principle of crossing geographical frontiers.[1] The fact that a missionary went from a sending to a receiving church was entirely subordinate to 'the truth that a missionary is primarily a person sent to a world and not to a church and that therefore, in an ultimate sense, he is not so much a person sent by a church as by its Lord.'[2] Such statements as quoted above which occasionally suggest a throwback to a pioneer methodology are in reality an effort to recover the categorical distress of missions from the Church-centric distortion.

However, Niles' emphasis on the selfhood of a church in

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1. This same thought is found in the words of P. Loeffler: 'The geographical conception of mission has rather obscured the broader New Testament task to reach every stratum of society; reaching for the ends of the earth has sometimes made us forget the other mission fields constantly emerging round us in the midst of long existing Christian communities and already missionized areas.' P. Loeffler, The Layman Abroad in the Mission of the Church, Edinburgh House Press, 1962, p.13. Hans J. Margull puts it this way: 'Going is essential in mission ... Going out in mission means to cross frontiers. We also have to cross sociological frontiers. The missionary task has to be fulfilled on all six continents. It is a task to the ends of the earth and to the ends of society.' H.J. Mangull, On the Meaning of Missionary, as quoted by Thomas Wieser, Planning for Mission, 1966, p.193.

2. D.T. Niles, Upon the Earth, Lutterworth Press, London, 1962, p.266.

relation to other churches is far more a modern approach for the understanding of a church's participation in the missionary movement. It is not so much an emphasis on the crossing of geographical boundaries, but on the basis of the Church's unity in mission. In fact, this is a theological reality that a missionary church, whether a sending or a receiving church, should never deny. Thus, Niles pleads for complete freedom for a younger church to decide on its own concerning relevant means for expressing itself as a missionary church. A further look at the critique concerning the questions of lay participation and the structures of mission will be the significance of Niles' analysis, particularly its relationship to the arguments of Hoekendijk and Taylor.

2. The Participation of the Laity

According to Hoekendijk, for example, the laity are the true bearers of the apostolate. They are representatives of God's missionary people. To the question of performing the functions of preaching, conducting services and officiating at the sacraments, Hoekendijk argues that the laity should have the privilege of the initiative. It is only then that Hoekendijk speaks of the importance of the clergy. In other words, Hoekendijk believes that the minister is also a function of the apostolate, but his task is no more than equipping the laity. Let me quote Hoekendijk again to explain this:

> .... the minister has become unsuited for the apostolate by virtue of his ordained status. His task is a different one. He must try to equip the laity for their service (Eph. 4: 13) ... the minister is the servant of the laity. His work will have to be directed at this: that God's mission people behave as such.[1]

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1. J.G. Hoekendijk, op. cit., pp.84 and 85.

What is correct in this way of putting things is that the laity and the apostolate belong essentially together and that the church lives through its laity or, to use Kraemer's words, 'the frozen credits of the church'. They must become liquid cash to spend and to be spent. In this sense, the laity may well be understood, in agreement with Hoekendijk, as the bearers of the apostolate.

But Hoekendijk seems to be limiting the function of ordained ministers to the equipping of laymen. In an empirical research of ministers at work in various places, S.G. Mackie detects certain functions that embrace all members of God's mission people: (i) theological awareness, (ii) Christian presence, and (iii) service to others.[1] By theological awareness he means that someone of the congregation must at least have a theological knowledge (not a knowledge of facts) of what God is doing in the world. There is a need of such function in the community for without him who has this gift, Mackie comments, the dialogue and reflection might not have taken place. Whereas in Christian presence, a person who has this gift should be creative. In this he means that such a person should stimulate the awareness of the community of Christ's presence in its midst. His presence therefore represents the Church. In particular, Mackie does not overlook this fact: 'Presence is not an alternative to preaching; it provides the context, the living link, within which alone preaching can be meaningful.'[2] With regard to service to others, Mackie explains

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1. S.G. Mackie, Patterns of Ministry, Collins, London, 1969, pp.49-51.

2. Ibid., p.50.

that if the minister has a professional responsibility then all other services must be performed by the community. In other words, 'service of others is binding on all Christians.'[1]

The point is that, if the minister is a member of the congregation, he must also have all these gifts and these functions must be executed if the church is to exist. Furthermore, the ordained minister cannot avoid his professional responsibilities; he is specially trained for these functions and he must perform them if the church is to exist. Thus we cannot limit the function of the ordained minister just to the equipping of laymen. As part of God's missionary people, the ordained minister must actually be involved in the apostolic mission with which God's people is entrusted. The task of equipping the laity, therefore, can be accomplished when the minister performs his professional responsibility.[2]

Hoekendijk also appears to overlook the importance of the ordained ministry which is still considered vital in other parts of the universal Church. The laity need their ministers. An article in Laity paraphrases this need in the following terms:

> We laymen need you our pastors, priests, theologians and church leaders. We could not live and work as Christians in our secular occupations without the word of God being continuously addressed to us in worship and Christian teaching, without the support of the sacraments ... It is to a great extent through our ministry that Christ manifests the cosmic dimension of his victory on the cross. And therefore you need us. You need to listen to us ... become our partners and let us be your partners.[3]

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1. Ibid., p.51.

2. At this point, Mackie proceeds to discuss the pioneering role of the ordained minister; see ibid., pp.61 ff.

3. World Council of Churches, Laity No. 13, 1966, pp.25-26.

Again, the participation of ministers in the apostolic task of the church involves their pioneering functions; and because of this, they must continue to belong to the laity.

At this point, Taylor seems to be of great value because he is aware of the importance of the clergy in the church. As he says: 'The parish centre should be the focal point of the team of clergy who will exercise the indispensable function of link-men moving from house group to house group, from cell to cell, during the week, seeking the whole - the real charisma of episcope - and making each group aware of the whole and aware of the other units.'[1] It is important to note here that Taylor leaves room for further discussion about the forms that the ordained ministry should take in order to match new forms of church life.

The important thing to be noted here, however, is that we must sympathize with Taylor's concern to remove the understanding of the ordained ministry as the only theological entity. 'Our mistake has been to think of the church as a centralized administrative network.'[2] Niles expresses the same concern in these words: 'Centralized control and direction cannot be the method of healthy growth for the life of Christians in society.'[3] The acknowledgment of the ordained ministry as revealed in Taylor's thesis points to the fact that it is only the part of the whole in which both the clergy and the laity are called to participate.

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1. J.V. Taylor, A Church Reshaped, 1975, p.15.
2. Ibid., p.11.
3. D.T. Niles, op. cit., p.181.

The point needs to be made here. A full acceptance of the laity does not commit us to rejecting the ordained ministry. Indeed, it can be argued that if Christians are to fulfil their tasks faithfully and effectively, then it is necessary for some to be ministers or the 'set apart' ministry for the specific purpose of seeing that the whole church is participating in mission.[1] Related to this is the fact that the function of the ordained minister cannot be limited to the equipping; it involves his pioneering functions. This is a clear argument. Mission involves the whole church: the participation of both the clergy and laity; not just one or the other. Therefore, there is a place for Hoekendijk's thesis when he says:

> The clergyman and the layman - who together form God's mission people - definitely have a different function in it ... the minister must take care of the continuity, he guards the tradition; he must preserve and easily be a bit conservative. The layman, on the other hand, takes care of the progressive movement, thrusts himself into the actualities of life; he must develop and build.[2]

This same appeal for wholeness in mission is found in these words of Taylor: 'We need boldness - the boldness of individual clergy and lay people - to make a start in more and more places.'[3] Upon the same basis, Niles encourages the younger churches to consider the importance of lay participation as one means of strengthening their responses to God's call through mission. Thus he says that one way of rethinking the mission of a church is 'a renewed dedication among the laity to the apostolic privilege of Christian witness'.[4]

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1. This is how the ordained minister is distinguished from all other members of the community. See discussion on 'Why Ordination' by S.G. Mackie, op. cit., pp.56 ff.
2. J.C. Hoekendijk, op. cit., p.87.
3. J.V. Taylor, 1975, p.15.
4. D.T. Niles, op. cit., p.174.

3. Missionary Structure

Finally there is the question of missionary structure. As stated clearly, both Hoekendijk and Taylor have endorsed smaller groups as missionary structures of the missionary congregation. In this regard, they might be accused of risking the danger of fragmentation if the church allows itself to be structured in this way. However, the main question here is how can the church fulfil its mission by means of its structure?

The emergence of a new form of any society has not only left the church unrelated to typical and formative social projections; it has also shown the local parish to be inadequate as a missionary structure in its own territorial area.[1] Insisting on the need of re-structuring the missionary congregation, Hoekendijk and Taylor believe that it would not be able to serve God through its existence unless we rework it into smaller groups. The issue here therefore is not fragmentation but a sincere concern to make the church live up to its purpose in the present and the future.[2] The task will not be accomplished if we institutionalize the church's structure. Instead, for the first

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1. See, for example, the Urban Church Projects: Paper One and Two, by D. Wasdell; cf. J.V. Taylor, op. cit., p.14.

2. See W.C.C. Church for Others, p.6, cf. pp.19 and 30-33. Flexibility seems to be the only characteristic of the Church in the New Testament; it does not present any fixed form of the structure; see especially J. Fleming, Structures for Missionary Congregations, Singapore, 1964, pp.32-40. But Comblin puts the issue thus: 'A static Church loses sight of its reason for being. The system that it elaborates overtime obscures its true purpose, and it ends thinking that its reason for existence lies within itself and its organized system. But the authentic Church exists only in the act of carrying out the Gospel mission. The historical stages of its mission work are stages which the Spirit enables the Church to keep moving towards its true goal and to maintain its authentic reality.' J. Comblin, The Meaning of Mission, 1979, pp.107-108.

time, we are faced with the question of finding structures for congregations that reflect both the individual's responsibility for the world, and the church's mission to a world which is not static entity but the sphere of the divine commission. Smaller groups, in agreement with Hoekendijk and Taylor, are indications of the missionary church living towards the accomplishment of its existence in God's purpose.

But, for Taylor, this does not necessarily mean rejecting the importance of the parish structure. This is because the church has to be large enough as an embodiment of the Kingdom, which is a life of restored humanness in action. In the parish structure, smaller groups can be aware of each other and all can celebrate together the joy and vitality of the fellowship which they experience at the smaller level. The church, Taylor believes, must always grow. The importance of the parish centre, therefore, is that it is the focal point of the team of clergy who will exercise the indispensable function of link-men moving from house group to house group and making each group aware of the whole and aware of the other units.

It appears that the structural patterns of Hoekendijk and Taylor are complementary in the sense that their concern is to devise missionary structures for the missionary congregation, thus they both endorse smaller groups. Yet one difference is that Taylor maintains the importance of the parish structure. Perhaps one of the reasons for this difference is that they are representing the traditions and points of view of different churches: Hoekendijk belongs to the Reformed tradition of the Netherlands whereas Taylor represents the tradition and parish structure of the Church of England. Another factor to be

mentioned here regarding the difference is that Hoekendijk has written much earlier than Taylor.

However, our main concern is not fragmentation or the difference; yet it is doubtful if the structures of missionary congregation described by Hoekendijk and Taylor are relevant to all situations, particularly those of the younger churches like American Samoa. We have to recognize that the sociological context of the church's engagement in mission differs from country to country. Therefore, a warm acceptance of the house churches and small units as the new missionary structures for the missionary congregation depends upon the accurate analysis of the situation. Because the situation is not everywhere the same, we cannot produce a single pattern.

Concerning the situation of the younger church, we find Niles' analysis to be extremely important, especially when he writes on the indigenized character and complete freedom of a church. In saying this, Niles believes that it is about time to grant the younger church freedom to see what is relevant for its life and mission according to the needs of its own situation. This is to say that the missionary structure must be an indigenized structure. This will be discussed in a later chapter.

This critical survey of the views of our three theologians should not be taken to mean that we do not appreciate their emphases. The imperative 'gò' which Jesus used so often implies a movement, a change, the crossing of structural frontiers, and so makes the church aware of the dynamic structure of its participation in mission. Moreover, when Jesus sent his disciples

to the ends of the earth to make disciples of all nations, baptizing them and teaching them to obey all that he had commanded them, it is so that they may be there what they are; the salt of the earth, the light of the world, and the leaven in the dough. Apart from this form of being, their presence, their witness by word of mouth cannot make disciples.[1] Because of this commission, he promised to be with them always to the end of age.

The Church in American Samoa is no exception. It must face the same call; it has to receive the same commission. What is needed, therefore, is its realization and recognition of its missionary existence both in its own place and in its relation to the missionary movement. For this need of re-awakening and the new missionary awareness of the Church of its mission, we find the views of Hoekendijk, Taylor and Niles valuable, and it is to this that we must turn next.

B. Wholeness in Mission as the Basis for Missionary Church

In the first portion of this chapter our critique points to one thing: the church - whether the sending or the receiving church - is missionary. This is because mission is its very essence, and it is the Spirit that works continuously to bring about this missionary nature of the church. Because it is a missionary church, its service therefore is a service in society and in the missionary movement for the sake of the Church's unity

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1. J. Rossel, Mission in a Dynamic Society, S.C.M. Press, 1968, p.78.

in mission.[1]

To relate this universal theological truth to the existence of a church in a particular area like American Samoa, we need to formulate it into a concept whereby this missionary nature can be expressed in the Church's life and ministry. For the purpose of this discussion, we take the idea of wholeness in mission. As we have already seen, Wholeness in mission seems to be well-stated in the views of Hoekendijk, Taylor and Niles, especially when they speak of the execution of the church's mission. In this regard, Hoekendijk, for example, hits the nail on the head when he stresses the reality of lay participation; laymen are the true representatives of God's mission. But this does not necessarily mean that he disregards totally the question of the ordained ministry. His emphasis, however, is that the ordained minister is not a suitable organ for the apostolate. He is only a function of the apostolate when he equips the laity.

As already mentioned, the weakness of such a view is that not only does it put less emphasis on the importance of the clergy's participation but it also limits the function of the ordained minister to that of equipping. With the help of Taylor's argument, we have found out that the ordained minister is also a participant of the apostolic mission of the church. His participation can be accomplished by performing his pioneering functions as the ordained minister. If both the clergyman and layman constitute God's missionary people, so the argument goes, then they must all serve as functions of the apostolate

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1. This is the intention behind the arrangement of our three theologians in Part II. For more details, see discussion on 'The Theological Basis' (Part II).

according to their tasks. The truth is that Christ calls the whole church - the clergy and laity - to be one body to share in his apostolic mission. Thus Niles appeals for the use of lay participation for the execution of the mission of the younger churches.

At the same time, we must know that it is already argued that the understanding of the church's mission must be defined in terms of the church's relation to its own situation. So I take the concept 'wholeness in mission' as far more relevant to the situation of the Church in American Samoa. As clearly stated in Part I, the laity are active participants in the structures of the modern Samoan society. They have, of course, proved themselves capable in almost all actualities of life. Interestingly enough, the Church considers the ordained ministers only as bearers of its mission. The fact to be noted is that the ordained minister performs his functions only within the limits of his professional field - preaching on Sunday mornings, conducting service, and so on. In other words, his fuctions are not seen in the situation. The issue here is not that these functions have no relation to the situation but the fact is that we fail to relate them to the situation in which the Church is involved. This is because we are still limiting the understanding of mission as something for the ministers only. The problem is this: there is no theological basis for the Church to understand that its laity are functions of the apostolate. Our concept, therefore, is an attempt to integrate the theological insights of our three theologians in such a way as to stimulate the missionary nature of the Church that seems to be lost in the new Samoan situation.

It will be found that a number of the issues raised here have been dealt with in the previous chapters and particularly in the critique. But this overlapping is deliberate. It is when the theological insights of Hoekendijk, Taylor and Niles are integrated that it becomes possible to relate their significance to the understanding of the mission of the Church in American Samoa. This portion of our chapter, therefore, aims to integrate the theological insights of our theologians with reference to the title 'wholeness in mission'. To do this properly, we must, again, concentrate on three criteria, namely: (i) the service of the missionary church; (ii) the participation of the whole church; and (iii) the structure of the missionary church.

It is not my intention here, however, to pursue the discussion of these aspects in depth, but merely to present them briefly, indicating in my own words how they define and support wholeness in mission.

1. The Service of the Missionary Church

Speaking of service as the missionary task of the missionary Church means the Church has to be kerygmatic. The Church should proclaim the message of shalom; that the promises of salvation have been fulfilled. In the midst of changes, the Church broadcasts the fact that Christ has been delivered and that the victory has already been won. This should make the Church different from any other institution in society. It has no plan for rebuilding society. The key to this proclamation is the fact that God who was there yesterday is present in the action of the new society today. As a missionary church it should make clear that God in

Christ has defeated all powers and has made it possible for all men and women to become their masters.

In practical terms this means that man needs to be delivered from demonic powers including especially the massive economic, political and cultural structures in which they find themselves imprisoned. The Church can only be the church only as it is the community of obedience to Christ within the structures of life where human existence is actually played out. Its service must be seen in its struggle to reveal Christ's Lordship over society and must be related to the social and political actualities of our time.

To be for others does not just mean to be with others. Service for others only has meaning if it goes beyond their conditions and leads them toward the realization of the glorious deliverance of Jesus Christ. It is not preparing to be for others but 'being' there for others.

Because of the good news that the promises have been fulfilled, the missionary Church must also be <u>diakonic</u> which means it has the responsibility to be the servant in society. As we have already argued, it was to serve, to minister, that Jesus Christ came. He sought to redeem the misuse of power from 'within' by his servant love - even when that servant way led to suffering at the state's hands. In that service he revealed the way through which God is working out his purpose for society and for the whole world. The Church, therefore, has no other life pattern than that of its master performing the servant role. This servant role of the Church is moulded on the way of its Lord. The servant shall not be above the master. He exercised his Lordship by humbling himself in the role of a servant.

Similarly, the Church is not more than its Lord; it must, therefore, take on the form of service. It has to be among men for the sake of man. It has to seek out those situations in society that call for loving responsibility and there it must announce and point to God's shalom.

In effect this means that the Church must perform the task of healing and reconciling, binding up wounds and bridging chasms, and restoring peace in the whole community. In any case, the Church's task in the new situation is to be the servant of society who bends himself to struggle for society's wholeness and health. In taking this position we must be more humble in the sense that we must learn to stop thinking that the role of the Church is to draw society into its orbit. We must cease thinking of the ultimate salvation of society as the process by which Christ's Lordship over the body is expanded until at last it draws all people into its realm. Christ is still working toward the fulfilment of his purpose using his church to make his struggle visible and possible. In this regard the excentric character of the church is important because its witness has to be present in society.

The other implication of the service of the Church in our previous chapters is that it has to be koinoniac. The Church is the community of people who live in the fellowship of the Spirit and practise forgiving love. Christ did not in any way offer an office which is based on knowledge and dignity. The scribes and pharisees bind heavy burdens, hard to bear, and lay them on man's shoulders, yet they will not move a finger to help. They do their deeds to seek applause and love to make the place of honour at feasts. This is not the case for the missionary

Church. The emphasis is upon the service of one another in mutual love and forgiveness. To serve without communicating this truth of the fellowship of the forgiving community is as serious as preaching the Gospel without fulfilling the service it proclaims. We serve in order to convince people to 'see' what and who they are. They must be made to be more sensitive to the reality of their fellow-men. The Church, therefore, is where people practise 'one-anotherness'.

What we have just said is true of the Church's mission in society. But the church's obedience to Christ through its mission is to be convinced also in terms of what its Lord is doing in the world. This reality of the missionary Church can only be fulfilled by means of its relationship with other churches for the sake of mission. The point is that the engagement of the missionary Church in the missionary movement is a sign of its participation in God's mission.

We live in comparable times and face a comparable challenge. The Church must realize that to the extent to which it gives itself through its service and substance, to that extent will it mature in its freedom and integrity. Its presence in the world must be realized through its service, both local and ecumenical.

2. The Participation of the whole Church in the service of the missionary Church

One of the main factors in our study of the theology of mission of Hoekendijk, of Taylor, and of Niles is that both the clergy and laity form God's mission people. So, when we say the participation of the whole Church, we simply mean the service of both the clergy and laity. Here, we touch upon the core of our understanding of wholeness in mission. The word wholeness

in this discussion does not primarily denote the work of the ordained minister or the work of thelaity. Rather it is a call for a complete ministry; both those who are already ordained and in position of authority in the Church, and the common people in their various callings.[1] The following discussion, therefore, will consist of two parts: (i) the new understanding of the ordained ministry, and (ii) the acknowledgment of lay participation in the execution of the Church's mission.

(a) The service of the clergy

The comprehensive ministry of Christ continues in the diversity of functions and ministries performed by the individual members of the whole body. In other words, though it is a part of the picture that all members belong together and share equally in all aspects of the Church's life, the emphasis is on the different gifts given to each member and the variety of functions to be fulfilled.

As aforementioned, the missionary Church needs its ministry of renewal; it needs fellowship before it participates in mission. The community gathers to hear the proclamation, for baptism and for the celebration of holy communion, etc. In the midst of this fellowship the gathered community needs the ordained minister because not all could preach nor officiate at baptism nor prepare the eucharist. He is the person who is

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1. For a fuller treatment of this concept with regard to biblical references, see especially P. Loeffler, 1962, pp.18-20; S.G. Mackie, 1969, pp.40 ff., and J. Moltmann, The Church in the Power of the Spirit, S.C.M. Press, 1975, pp.300 ff.

specially trained for these various purposes. In this regard the ordained minister is expected to perform his task. In performing his service, the ordained minister must stand in the middle of the community. In effect this means that the ordained minister fulfils his function by being a 'pioneer' of the community. The point is that the participation of the clergy in the apostolic task of the Church always involves his pioneering role - not just equipping laymen. Being a pioneer, he creates the community into its realization of Christ's presence among their midst. Moreover, he is also representing the Church.

But we must not forget that the context of the ordained ministry is the whole people of God. As the Church grows larger and pastoral needs multiply, the need for the ordained minister should not be considered less important. At the same time, we must understand that this ministry is not in itself the totality; it is only a part of the whole. It is, of course, instituted and rooted from within the context of the whole body of Christ in mission. The function of the ordained ministry, therefore, is not dominance, but co-ordination and team leadership within the whole Church. Mission is not just for a few especially distinguished members but for all the members of the whole body of Christ.

(b) <u>The participation of the laity</u>

We have argued that the Church's mission takes place in the form of secular engagement. To put it sharply in the face of the magnitude of this concern of wholeness in mission, we must speak of lay participation.

In the theology of mission of Hoekendijk, of Taylor and of Niles, lay participation is seen to be of great value for discharging the Church's mission. Not because the laity are in themselves so excellent, but simply because they are the people in whom the reality of God's redemptive power is alive. The laity, therefore, should not be understood as an appendix to the Church or only as an interesting idea of theological thinking. It is a real constituent factor of the Church's whole being, inherent in and given with its nature and calling. As has been emphasized in the preceding discussion more than once, the laity, its place, responsibility and mission, is as essential an aspect of the Church as that of the clergy. They must be appealed to on the basis of what they are by the nature and calling of Christ's Church as the people of God, sent into the world for missionary service.

In saying this, we want to emphasize that, in the light of our theological basis in Part II, the laity and mission belong essentially together. These are not two entities which are far removed from each other. Stated differently, the laity are the points of dialogue between the Church and society. They are bearers of the service of the missionary Church in the secular structure of society. If the Church were to meet society it is only through the persons called the laity. The Church today cannot be the missionary Church without the use of its laity.

When the laity are considered only as aid to the clergy, already they are deprived of their apostolic function. In other words, a layman's participation in mission does not mean only in his spare time or that he has to associate with some sort of church activity in order to qualify himself as a parti-

cipant of the apostolate. In one's profession, so the argument goes, apostolate must take place. This must naturally mean that Christ's creativity must be reflected in the life of the Church as the people of God within society in all its various occupations. God's missionary purpose is not discerned by the whole community if we limit the concept of the mission people of God. To say, therefore, that the service of the missionary Church or the service of God is limited to the ordained ministers is rather an inadequate understanding of mission.

Note well that even such a broadly inclusive definition of the service of the missionary Church is far from being indiscriminate. Already in our previous discussion we have argued that there are characteristic marks by which we can recognize the mission of the Creator Spirit in creation. It is no less necessary to the mission of the laity, therefore, until the opening of their eyes. As we have already argued, the laity can never be a means of communicating Christ to their fellow men until what might be called, to use Taylor's words, the current of communication has been switched on. Without this ability to see the truth of Christ in others, the Church in any of its missionary forms may do more harm than good. The primary need, then, is that the laity must be made recipients of Christ's revelation so that they can perform their task in such an extra-ordinary way. And this is exactly the point where the laity need the service of their fellow partners, ordained ministers.

To sum up schematically, the clergyman and layman display a picture of the whole organic body. The primary co-operative participation of the Church in God's mission finds its realization

in the performance of all these different tasks for the accomplishment of its mission. And it is only in the context of the Church as the whole body that it finds itself being continuously addressed and confronted by the missionary Spirit.

3. The Structure for the Missionary Church

Although the structural patterns of Hoekendijk and Taylor appear to be irrelevant to the situation of the younger Church like that in American Samoa, there is herein a theological truth that we must never deny. They point to the missionary nature of the Church, and that is, movement. This nature must always be seen in any form or structure the Church uses. In practical terms, this means that the missionary structure must be devised according to the needs of the whole Church in its participation in mission. Yet there is also a general trend in their patterns to be acknowledged. There is a need for consideration of the capacity of lay participation. We must understand that people are scattered far abroad in work and leisure and they are capable of general leadership. If the Church wants to keep in touch with society, then there is a great need of re-working and rethinking of the Church's structure.

The idea of rethinking the structure for the missionary congregation is to make the Church present in every sphere of life and in all structures of society. In saying this, we want to point to the fact that the missionary structures of Hoekendijk and Taylor are a great challenge to the traditional conservatism that prevents the Church from reviewing its structure. Their importance as far as the presentation is concerned is that the structure must be the sign of the whole Church in mission. It must be organized and devised in such

a way as to make people receptive of the revelations of God.

At the same time, we should not take it for granted that these structures are true and relevant in all situations because of the theological truth they are bound to bear. We must understand that the integrity of the theological truth these structures are meant to reveal can be universal only when it is understood and defined in terms of the Church's existence in that particular place. The point to be made here is that the missionary perspective should combine with the appeal for the Church's freedom to see what form of structure that is for its existence as the whole Church in its own location. In other words, the church's structure must always be a missionary structure and, at the same time, it must be truly indigenized.

In a later chapter, we shall see what this structure is and how it appears to be far more relevant. Here we want to conclude this chapter by considering the issue of the church's structure for its participation in the missionary movement. Since this will also be dealt with in a later chapter, it is sufficient to look at some clues. There is a need to realize the importance of ecumenical relationships by means of the following: (i) multi-lateral relationships, (ii) regional developments, and (iii) the ecumenical World Council of Churches.

CHAPTER EIGHT

THE CHURCH AND ITS MISSION IN AMERICAN SAMOA

As already argued, the Church must always be a missionary Church at all times and in all situations. The primary need is that the Church should broaden the conception of its mission. In this regard, we find the understanding of the mission of the church in the views of Hoekendijk, Taylor and Niles extremely important. It teaches us to understand the Church's mission in terms of secular engagements of the people in various structures. This chapter, therefore, is aimed at discussing two facts: (i) the mission of the Church, and (ii) the participation of the whole Church.

A. Service as the Missionary Task of the Church

1. In its own Location

As stated clearly in Part One, everywhere in Samoa today people are poised between two civilizations unable to see their proper place clearly and lacking any definite standards of life and thought.[1] Young people especially are caught in the conflicts of social change and reconstruction which challenge the chieftain system and family life. Instead of gaining a large measure of freedom from the West, they are being constantly drawn closer to it through new economic and political relationships; yet they are, at the same time, the victims of these new social relationships. The question is, can their distinctive Samoan

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1. J. Dyson has cited the same problem in his recent study of social issues facing the young Samoans of today. See Reader's Digest, March 1981, pp.80-85.

heritage be renewed, and can it endure in this new society of which they have become a part? Can their former sense of community, and the spiritual values on which it was based, become in any way the basis of society dominated by university graduates and civil service recruiters? Is the old attitude towards elders, towards the family and village life irrevocably outmoded in the new changing society, or can some elements of these patterns be redeemed? And if some of the traditional social patterns have to be rejected, what is to take their place? Are they being helped to discover their Christian responsibility in their search for the goals of national development?

This situation reveals how imperative it is for the Church to redouble and strengthen its service. In the light of the new insights concerning the service of the missionary church, we must now say that the Church has a great responsibility to help the Samoan rediscover himself, as a person, as a Samoan, as a member of the human race. Its functions of proclaiming the good news of God's shalom salvation and enabling the people to see the present reality of the Kingdom can in most cases be fulfilled through its service. Today people are inevitably deeply involved in the whole process of change. The Church, therefore, must enable them to see that they have a responsibility as citizens to help define the goals of a political and social life; to contribute to thinking about the pattern and structure of the new Samoan society; so that they can help to elaborate the conception of man and society which is needed to make these patterns workable; and to make them perform a ministry of love and service to those who find that they are

more the victims than the masters of social change.

The time has now become very meaningful for the Church in American Samoa. It has no time to stand and wait.

The Church has too often attached itself to the status quo, resenting and resisting change. Sometimes it has simply yielded to the temptation of cherishing the social structures in which it has found a comfortable home, failing to see the needs of the present and future. Sometimes it has fallen into the temptation of identifying emerging structures with its divine order, thus overlooking the dynamic and missionary nature of the Church. Sometimes it has feared controversy that might divide a Church, preferring a false unity that rested on silence and evasion.

This is exactly the point where we find the importance of the service of the missionary church in the views of the theologians considered for the redefinition of the Church's mission in American Samoa. The Church must understand that it is the function of the apostolate; it is a missionary Church in its own location. For this reason, the Church, therefore, needs to listen and be silent so that it can be receptive to God's revelation through the mission of the missionary Spirit.

This awareness about the service of the missionary church should force the Church in American Samoa to ask questions about its responsibility in the present situation. What is the meaning of this coming into independence of the Church, and where are we as a people going? What should be the attitude of the Church to the new situation and the challenges it presents? Above all, how can the Church make contact with the dynamic stream of political thought and life where so much is happening

that affects the welfare of the people?

In less dynamic traditional Samoa and in the framework of missionary enterprise with a narrow view of the evangelistic task, these questions may not have appeared so important. But in the context of revolutionary social and political change, they become questions of the greatest evangelistic and practical urgency which the Church in American Samoa cannot avoid. The point to be made here is that the choice before the Church is not whether or not to be involved, but to be clear that it is the missionary Church, In consideration, the service of the missionary church with reference to the three theologians considered is so significant. The Church must be kerygmatic. It preaches the good news that Christ has conquered all powers. All men and women must, therefore, be the masters of the despotic grip of the secular structures. The Church must be diakonic. It has the responsibility to bind up wounds, to heal, to reconcile, and to restore peace in the whole community. The Church must be koinoniac. Through its fellowship, the Church demonstrates to society the present reality of God's shalom salvation.

Our task is clear. Jesus asked: Couldn't you stay awake with me one hour? (Matt. 26: 40). The Church in American Samoa is called 'to be awake with Jesus', and this can only be accomplished through its service. The Church is the missionary Church in movement showing forth signs of God's Kingdom made present and possible through Christ's glorious deliverance. The question then is how can the Church become involved in such a way as to fulfil its mission?

In a new situation such as that in American Samoa, a strong

centralized and national government is practically the only hope of preserving national unity. It is clearly the only means of achieving rapid social development. Even the growth of democracy depends upon the initiative of the government, since the only way to establish quickly the foundation of popular citizenship is for the government to educate people into an awareness of their political responsibilities. Into such a situation, people's concern is to increase their opportunities for education and remunerative work and their share in the benefits of the fabulous world of science and machine productivity. Thus they inevitably place their hope in the national government which will make all this possible, and hence they are prepared to support national leaders dedicated to that purpose. The other factor that needs to be considered is that most of the people in local situations are suffering from the consequences of excessive, and sometimes disastrous, expenditure on drink, gambling, drugs and so on. In some cases, social problems in these situations are caused by out-of-school students and the unemployed. These crucial issues create difficulties in maintaining peace and order in society.

In view of all this, we want to point out that to consider the missionary task of the Church, both the national and local levels must be taken into serious consideration. The discussion which follows is intended as a signpost, indicating a further advance. At the same time, it is aimed at precluding us from being too abstract in our viewing the service of the missionary Church. Thus we consider it briefly using three concrete examples, namely economic development, education, and politics. It is hoped that what is to be said for a more

distant future has also its importance for the present.

(a) The Church and Economic Development

It is not easy for the Church to develop a new positive and creative approach to the rapid economic development demanded by people today. One thing that is certain is that economic progress and individual development by themselves do not satisfy the deepest longing of the individual for participation in society. These have been threatened by traditional values. Individual achievement and economic progress are suspected of Western cultural aggression. This situation is capable of endangering both economic progress at national level and the economic goals.

In the light of its missionary existence, the Church is justified in asking what concept of man and of community will underlie the new patterns of economic life and the emphasis on increasing welfare. So at the national level, there is a need for a radical action to reconsider the Western interest and economic influence. Americans should have much to learn about the compulsive desire for economic development. They also have much to do in helping to shape the economic life. Although we benefit more from the federal grants and funds, such an involvement should be shaped as much as possible by a concern for the promotion of the people. We seem to put more emphasis on individual freedom, but governmental democracy cannot be true to its whole purpose if it does not bring out rapid economic growth towards social justice. Today it must even be asked whether the financial aids and grants are justifiably executed for promoting developmental programmes for the whole community.

For the betterment of the whole community, economic development must be well planned and organized, and controlled by the government which must take great initiatives in starting new proposals and in adopting programmes. To clarify this, government endorsement must be primarily a recognition of the fact that economic development must be planned by and carried out in the interest of the whole nation. This is not to direct the government to see what its function is. But the concern is to enable Christians to see that their task is to help to work out the common good, and constantly to stimulate the national consciousness.[1]

At the local level, there is a need for the Church's service in terms of organized programmes and seminars to educate its people. It is a sin when the Church does not help to make its local people free from the demonic power of cash economy, but its source of income comes from their earnings.

Formerly the Church took as its missionary task educating the people to trade and to plant more commercial crops. In the light of its existence as the missionary Church, the Church has to stand up for freedom, peace, justice, security, and deliverance from the despotic consequences of this force. We feel that all our talk about mission and the Church is hypocrisy and sham unless the Church can produce effective action.

The need is to find the new structure in order to enable the people to see what Christ has already done and to share his

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1. This understanding of the Church's service towards rapid economic development is well defined by the Geneva World Conference. See World Conference on Church and Society, Official Report, Report of Section I, 1967, Resolution 129, p.87. Cf. also Resolution 130b, ibid.

burden of tragedy and victory.

(b) The Church's Service and Education

It was indicated in our previous discussion that the school curriculum needed to be reconsidered on the basis of the whole community. The serving task of the Church, therefore, must be defined in terms of discovering and sharing.

Ministers (or their wives) are involved as members of Parents Teachers Associations (P.T.A.). The Church's involvement here should be taken seriously as an opportunity to remind the associations of the limitations of the goals and aims of the schooling system. In effect this means that acquiring knowledge both from teachers and parents is necessary for these have altogether made up the environment in which the Samoans are brought up. The attainment of any knowledge of Samoan culture, its customs, lores and expectations, are just as important as knowing about the outside world. Family education then needs to be introduced again in the Samoan society. This will give young Samoans security and enculturation which they need.

This leads to the second point of our consideration. There is a great need to revive Pastoral Schools in local villages. The Church should understand that education does not teach a child how to worship. Therefore, the whole process of educating individuals is not the sole responsibility of the government schools. It is, rather, the co-operative effort which needs the participation of parents, the government and the Church.[1]

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1. In his presentation in the theological seminar, the Deputy Director made this need quite clear: 'I believe that education cannot teach to our youngsters Christian faith. Its modern facilities, technological means and trained

(note continued overleaf)

The Co-operative Teaching roles of the Church should not be considered less important. The maintenance of the learning facilities for the Early Childhood Education in local villages depends on voluntary service of the community. The government is only responsible for its paid workers. In this regard, the people need support and initiatives. The Church, therefore, cannot just avoid its responsibility of initiating co-operation and co-ordination. One of the major problems facing the Department of Education is misconduct of the students. In this regard, there is a need for the co-operative teaching role of the Church in the government schools. The main interest in this involvement is to provide Christian counselling. The neglect of the out-of-school students by the government schools must be a challenge and an opportunity for the Church to redouble its missionary concern. To fulfil this service, the Church should make good use of the skill training centre[1] to introduce these youngsters to carpentry, plumbing, engineering and so on. The concern here is the development of the potentialities of these individuals. In a country where technical

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(Note continued from previous page)

personnel cannot provide them the education they need. What they need is the wisdom of the Lord and the knowledge of their ancestors. The educators they need, therefore, are "US"'. (This is my own translation of) T. Falealii, Education in Samoa; Past, Present and Future, Unpublished Document, 1975, p.20.

1. The Department of Education has an excellent skill training centre but the educators concerned are not well satisfied because they have not got enough students. This is because students are more interested in office work than vocational training. This can be the good chance for the 'drop-outs' to have their potentialities developed before it is getting too late.

development is so central in the minds and the activities of the people (e.g. American Samoa), the rising generation must have full opportunity to get general knowledge on certain items for their betterment.

(c) The Church's Service and Modern Political Life

Generally, on the national level, the Church may exert its influence by enabling its members to see the importance of their political responsibilities and to encourage them to participate actively in these commitments. Christian political leaders need guidance and counselling from the Church, and they need experience of sharing in political discussion among themselves and with the Church leaders. Only in this way can the Christian community begin to develop insights on politics which it may share with the whole nation.

The point is that new development programmes for self-government reflect the popular desire for change, but the change lacks ultimate direction and meaning. In the light of its existence as a missionary Church, the Church must help to give meaning to such changes; it must contribute mightily to the development of a just and responsible society. If the Church hopes to have any influence on the future development of the new government, it must understand the problems facing the leaders and recognize its pastoral responsibility to them.

In a country like American Samoa, which is struggling to build the foundation of free and self government, there is a need for education and discussion on the meaning of citizenship, the problem of power, and responsible political life. In this regard the Church in its own congregational life must keep alive

and develop the meaning of responsible participation in political structures. In most areas, people have only begun to realize what this requires in terms of preparation of leaders, of the education and training of the people.

The local level must also not be considered less important. Those who handle village politics face some difficulties in their co-operative efforts to maintain peace and unity. With its awareness of the situation, the Church can work with village leaders in planning new co-operative programmes and seminars to educate both the youth and their local leaders in their political responsibilities. In this way, national politics can be related to the local level; it will also provide the people with the sense of belonging to the whole political system.

2. Missionary Involvement

The use of the phrase ecumenical era testifies to the fact that the whole world is now one world; and that the Church's task is directed toward it.[1] To speak, them, of the Church's mission is to affirm the faith that this mission is addressed to the Church for its service in society and the whole world in which all churches are privileged to participate.

The Church's reluctance in engaging in the missionary connection is, perhaps, due to the lack of both theological and ecclesiological understanding of its mission. The primary need, then, is to encourage the Church to get involved in the missionary movement because this is the sign of its response to God's call. The theological and ecclesiological necessity for this

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1. See Niles' thesis of the selfhood of a church in chapter six.

participation has been stressed elsewhere. What is intended here is to look at some possible ways in order to make this task visible. Only two will be examined here.

First of all, greater attention must be given to the question of sending missionaries abroad. The missionary movement was the result of the conviction that all churches have as their common and primary responsibility the task of taking the Gospel wherever it was not known and believed. Today we speak about the ecumenical era and by that we mean that the churches have come to recognize that their oneness is the basis of their whole being. The challenge here therefore is that it would be absurd to say that the Church in American Samoa is an independent Church (with no relation to the missionary movement). In other words, it must not stand aside from this universal task in which all other churches are involved. Sending missionaries is a universal necessity and a sign of its involvement in the missionary movement.

In a later chapter we shall see what the Church must do in order to meet this need of sending its missionaries abroad. Our immediate task is to see how the Church could make this service possible. There must be a missionary connection between the Church in American Samoa and the Council of World Missions. The strength and integrity of this participation in the whole missionary enterprise depends largely on the good connection with the C.W.M.

The second way of enhancing the missionary involvement of the Church in American Samoa is through financial assistance. The Church can also speak and fulfil its missionary service by giving financial help to its neighbouring churches who are in

need. In practical terms, we mean that financial help can be given on a project basis. We shall see in a later chapter how to make this task possible. We need to conclude this section by considering another factor of enlarging the Church's missionary involvement, and that is, the establishment of multilateral relationships. The Church in American Samoa must share its resources with its neighbouring sister Churches (the Congregational Christian Church in Western Samoa and the Church of Tuvalu). As the Church increasingly takes seriously its missionary involvement, it must be aimed at the renewal of its missionary existence.

B. The Participation of the Whole Church

1. The Laity[1]

We have argued that the laity are the true representatives of God's mission people. Only the laity can demonstrate something of God's solidarity with the world because they can be truly worldly. The Church is already present in various areas of life that call for its mission through the scattered groups of the laity. Furthermore the Church lives its life as the laos - the people of God. It lives its life as the people of God within society in all its various occupations.

It is only through central government and new structural patterns that it is possible to work out more effective and suitable ways of serving society. This is where we find the

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1. Note well that here we reverse the order of 'the participation of the whole Church' from clergy-laity to laity-clergy. This is deliberately done to indicate that our primary concern here is lay participation.

theological insights of the theologians considered far more significant. The Church in American Samoa lives as the missionary Church through the participation of its laymen.

We ministers cannot have the function of the apostolate because we do not belong to these structures. The point here is not to propose a secularized Church, but to show that the Church can only sustain its continuity in mission through the acknowledgment of lay participation. The church's sacred building, religious orders, district meeting and religious life are no longer the places that call for the mission of the Church. The areas that need the Church's urgenttask are the secular structures of society which are the everyday life of the laity. The presence of individual Christians in these areas points, somehow, to the Church's real nature as the sign and guarantee of God's presence among men. They are the true signs of the Church in mission in its own location. Through them the Church lives out its mission and bears witness to Christ's victorious deliverance for all men and women. They are new shapes of missionary presence that are successfully penetrating the social structures now isolated from the traditional set-up. This vast majority of people called laymen, therefore, must be impressed with their special opportunities for sharing in the Church's mission.

A Christian Samoan lawyer must live out his profession within the Christian perspective of justice; a Christian political leader must seek for political unity and a just, well-organized government for all people; an educator must be concerned with the mass of students in the classrom, not just pupils; they need to be recognized and recognized as themselves

individually, even more than they need to be filled with information; the sick person in the hospital is not a case; he needs to be seen, even more he needs to be cured. These practical examples and many others point to the real meaning of the Church's service through lay participation. The mission of the Church is not distinguished from the everyday activity of life in which the laity are very much involved. Yet those who perform these services must understand that these gifts are given not for their profit alone; they are given for the whole community.

The primary need, therefore, is to make these people 'see'. They cannot understand that they are bearers of the Church's mission if they do not 'see'. They must be enabled to see and discover themselves in terms of recognizing the reality of their brothers. In consideration, they must, first of all, be pointed to the truth of Christ, and that is, his self-surrender to God's will through his self-sacrificing for all men. This truth surely converts them and makes them see. When they see, they would be able to choose life for themselves. When they see, they would perform their tasks in an extra-ordinary way for the sake of others. To be the functions of the apostolate, therefore, they must be made to know the 'actual' situation, and then they must know what they should be.

For this reason, the Church needs primarily its fellowship, a gathered community. In this fellowship the Church as a whole must be made aware and clear of the presence of Christ in the midst of the gathered community through its forgiving love and sharing with one another. The integrity of this fellowship is to point the whole Church to its Living Christ and to make its

members sensitive to the reality of their fellow men. And this is just the point where the laity cannot participate in mission without their ministers.

2. The Ordained Ministers

Ministers are already engaged in several secular organizations of society (e.g., P.T.A, Youth Development, Art Council and Board of Regent). This participation complicates the understanding of the professional task of the ordained minister in the Samoan situation. The aim here, therefore, is to provide the Church with some knowledge of the participation of the ordained minister in the apostolic mission with which the whole Church is entrusted.

In later pages, we shall refer to the professional responsibilities of the ordained minister.[1] Here we need to examine the participation of the ordained minister in various organizations. Since service is binding on all Christians, the minister therefore should understand that he is not distinguished from all other members. Yet he must understand that he is the ordained minister. The point is that his membership is part of his participation in the missionary task of the Church; not in a professional way but in a sense that binds every Christian. In this we mean by his theological awareness, his Christian presence and his service to others. On the part of the minister, however, he should understand that his participation would have contributed a lot to the decision-making, goals and future plans

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1. When we say professional, we mean the task which distinguishes the ordained minister from other professions (preaching the Word of God, officiating the sacraments and so on); it involves a prolonged special training.

of several organizations. We need to emphasize here that when ministers and people participate in these situations and are aware of all this variety of gifts, the whole Church participates.

In particular, a further important aspect of the participation of the Samoan ordained minister arises. We have already argued that the Gospel itself creates in any form of the missionary congregation the missionary situation.[1] This simply means that Christ is present through the preaching of the Word to the congregation. The issue here is not the question of where or when must the Word be preached.[2] The truth is that it needs to be preached. In the case of the Church in American Samoa, people want to listen and hear what God has spoken to them. People, therefore, expect that that is why the ordained minister is there: he must preach. The point we want to make here is that the ordained minister participates in the apostolic mission of the Church also through his professional task. When the Church assembles for worship, it is the task of the clergyman to conduct service, to preach, to lead worship, to celebrate and administer the sacraments, and so on. So in the life of the Church as such, he is the servant of all people of God: their minister. Without the service of these given men who have been trained for specific tasks and functions, the mission of the Church is in danger of withering

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1. See discussion in Part Two where Hoekendijk speaks of the presence of the Gospel in the house churches and the categorical mission church through the persons of laymen. In the same vein, Taylor appeals for the complete ministry of the church to be administered in small units.

2. Dr. Williams calls this service: 'The Church as the Mouth of God'. (.969, p.134).

away.

The minister's presence in a Samoan congregation represents the Church. But it must be also understood that he is not in himself the representation of the whole Church. It is when both the minister and people are viewed as the whole organic body that it is possible to speak of the participation of the whole Church in God's mission.

Stated differently, the missionary Church gathers to listen and hear the good news of Christ's deliverance. Because of this need, the minister performs his service. Yet the proclamation of this message needs to be present in the secular structures. In this regard, the participation of all Christians in Samoan society calls to action. In the daily life of all Christians and the pioneering functions of the ordained ministers, the whole Church will manifestly live in the continuity of the apostolic mission entrusted to it. This must call for a well-organized and structured Church.

3. Theological Education

One last word, and that must refer to the service of the missionary Church in society by means of theological education. Is this not the importance of the theological institution, to provide training for both the laity and ministers in their participation in the Church's mission? A detailed discussion on this subject will carry us too far afield. Here we need to ring the bell for the Church as it proceeds to make future plans for this new proposal.[1] What hinders and endangers the selfhood of the

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1. For the benefit of the Congregational Christian Church in American Samoa, especially its proposal for a theological college, see S.G. Mackie, Patterns of Ministry, 1969, Part II.

Church through such an institution is centralized control and direction. What we mean is that it should not become a buttress of the Church. Rather it must be a lay-centred-life of the Church. Also, it must be guarded against becoming means of secular power for the Church.

It is true that the Church should depend on such an institution for its pastorate, its evangelistic task, finance and so on. But what disturbs such a dependence is when it is made the foundation of the Church's organized life. Theological education must be the means of serving the Church's mission and therefore it must be viewed from the perspective of God in his continuous process of educating his people. In other words, the main concern of any missionary training in the situation of the Church in American Samoa today, theological education, for example, should be to educate people to become more receptive to the revelations of God.

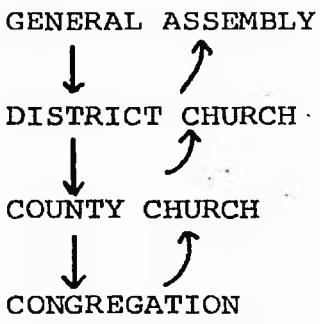
CHAPTER NINE

THE STRUCTURE FOR THE MISSIONARY CHURCH IN AMERICAN SAMOA

In our last chapter, we have pleaded for a well-organized and structured Church according to its mission. The discussion here, therefore, is aimed to show the relevance of our third criterion which is the structure for the missionary Church. This we will examine in two parts: (i) the structure for the Church's mission in its own location, and (ii) the structure for missionary involvement. Recommendations for specific steps which ought to be taken by the Church in American Samoa are listed in an Appendix.

A. The Structure of Mission in a place

Churches in different regions of the Pacific devise different structures according to the size and limits of their societies. For the Samoan situation, there is the so-called 'Local Congregation'. The formation of the local congregation in its relation to the national structure has been discussed elsewhere. What is intended here is to argue, with the support of our theological basis, that the local congregation is not just the means of serving the legislative purpose of the General Assembly. The aim here is to define the local congregation as the appropriate structure for serving the mission of the Church in society. To do this properly, let us look once more at the national structure to detect its weakness in the light of the theological insights of Hoekendijk, Taylor and Niles.



The formation of such a structure was meant to serve one purpose: a machinery for making decisions in the Church.[1] This hierarchical structure, indeed, was capable of bringing influence upon the entire Church, including its power points whose place and influence fall within the community. It is precisely this structure, come down to us almost without change, that has been left so woefully inadequate by the process of modernization, and the new social structure of society reared upon it.

According to the theological insights which the missionary structures of both Hoekendijk and Taylor are bound to reveal, the Church is essentially a movement. It must have institutional form, but it is not the institutional form that makes the Church. For every institutional form is incidental, and as the movement goes on through history the forms must change, must be allowed to fall away and be re-shaped.[2] The Church must always change and be reshaped because it is not its organization and structure that makes the Church the Body of Christ, but the

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1. See especially discussion by N. Goodall in chapter three, Part One.

2. See discussion of the missionary structures in Hoekendijk's thesis in chapter four, Part Two, especially what he has called 'morphological fundamentalism'.

quality of its relationships. What makes the Church the Church, so the argument goes, is its possession by the Holy Spirit.[1] The issue here is not that the Church should not be organized in an institutional form, but the challenge that we have to put to the Church with regard to its present structure is this: Does it bring people face to face with each other in the Koinonia of the Holy Spirit which is the sphere of Christ's presence in the Church and in society? Is it adequate enough to bring the Church's witness in society?

The weakness of such a structure, therefore, in the light of these theological insights, is that it does not reflect the missionary nature of the Church. It also does not help the Church fulfil its responsibilities in the areas which call for its urgent mission. It fails to make the Church keep in touch with modern society. It does not seem to organize the Church as the whole Body of Christ in mission. Yet we have mostly taken this structure which once served and have made it ultimate and final. The Church often presupposes that the structure of the Church is given once and for all; that it has a divine nature. But in doing so, not only have we institutionalized Christ; we have also tried to legislate for the Holy Spirit.

In saying all this, we want to point out to the Church that such a structure is NOT a missionary structure; it is meant only for legislative and governing purposes in the Church. The primary need therefore is for a missionary structure for the Church to make its witness penetrating in society. What we mean here is the outward form of corporate Christian action that

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1. See discussion of Taylor's analysis in chapter five, Part Two.

would effectually enable its members to share God's mission in the Samoan society.

This is just the point where we find the theology of mission of Hoekendijk, Taylor and Niles far more significant as far as the missionary structure is concerned. The discussion which follows is intended to understand the local congregation as the missionary structure for the Church in the Samoan situation in the light of the theological insights of Hoekendijk, Taylor and Niles.

I believe that the local congregation or village Church is the suitable missionary structure for the Church in American Samoa. This is because the local congregation by itself shows the indigenized character of the Church in the Samoan situation. The Church always exists in the homogenous community of the Samoan society which is usually called village. People do take politics, social, intellectual and economic, as their everyday engagement, but they surely go back to their respective villages. The Church's roles and functions, therefore, are multiplying, but they do not affect the size of its existence in a village community.

But let us not be misunderstood in presenting this point. The structure of village organization in itself is not a missionary structure. The Church that exists in the limits of the village structure must always be a missionary Church. It is this that makes such a structure to be understood as the missionary structure. In other words, the Church must be a functionally adaptive tool rather than a traditionally fixed form. The shape of the Church at any point in time and space is a particular solution to the problem of being the Church in that context.

Of course there will be some points of differentiation.[1] But this should not discourage the Church from realizing its missionary nature in that particular locality. Therefore, it should continually seek, identify and analyse these points and evolve to master them.

This is well-demonstrated. The Church in a village set-up must not be sociologically imprisoned; it is not in itself the self-preserver of the Samoan culture which is channelled within village organization, but dynamically adaptive to its related environment. What makes this relationship so important is the fact that the Church has all its needs provided and cared for within this locality. The local congregation, therefore, is the reflection of the indigenized character of the Church in society. What is needed is the acknowledgment of its missionary existence in the centre of village life.

This supportive character of the village structure for the Church has another aspect. It is here that the Church has been met by the grass-root level of society which also calls for the urgent mission of the Church in our previous discussion. 'An old man and an old lady enjoying weeding behind the thatched-roof house'; yet they are the people who want to have 'their eyes opened'; they really want to 'see'. The untitled man loves his farm; the drop-outs and the unemployed have no other residences than their family home; disunity between parents and their children occurs nowhere else than in the family. So it is here, the argument goes, that the Church is made to see 'what it is' and 'what it should be'. In such a locality people can

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1. See the definition of the structure of the General Assembly by Goodall in chapter three of Part One.

be made sensitive to the reality of each other through sharing with their gifted fellow men in certain aspects.[1] What we need to point out here is that it is here that the Church begins to meet with the crucial issues of the new situation.

The local congregation is also supported by the theological insight that the Church has to be small enough to enable all its members in mutual awareness; yet it has to be large enough as the embodiment of the Kingdom of life. In the situation of the Church's existence in American Samoa, the local congregation shows indications of this truth. As stated earlier, people do participate in all actualities of life, yet they certainly go back to village communities as their usual residences. But the basis for the local congregation to be the missionary structure is more than this. Here, they normally gather together for worship, the celebration of the sacraments, and for hearing the Word of God. In the midst of the local congregation, there is the ordained minister ready to perform his task. The truth is that there is always a going out of the local congregation; there is also a coming together of the previously scattered members of the local congregation for those special purposes which are centred upon the ordained minister. In this regard, the local congregation shows signs of both the outward form of corporate action of the missionary Church and its fellowship. It has been marked by this relatedness of all members into one organic body. In short, it is the fellowship of those who are gathered in Christ by the action of the Holy Spirit.[2] Moreover

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1. See the recommendations in the appendix.

2. See W.C.C. New Delhi Speaks (ed. W.A. Visser't Hooft), 1962, p.55, for more theological understanding of this truth as cited in our theological basis.

it shows the sign of the true structure for wholeness in mission. All gifted people of such a congregation are situated here in the local congregation. The special functions that these people need are also present in this locality with the presence of the ordained minister. The point is that the local congregation bears truth to the whole Body of Christ in mission.

All this assumes, of course, the missionary Church aiming to participate in God's dealing with society, and its fellowship as the whole Body of Christ in worship, in word and sacrament, as preparatory to, or better, complementary to, its scattering in society in mission. This approach also assumes an understanding of the whole Church as one body now primarily understood as called by God to share with him in what he is doing in the new Samoan society.

The Church has overlooked the fact that the Holy Spirit has neither been petrified in the whole scripture nor in the history of the mission of the church. The Church fails to consider that its system and even its ordained ministry are products of historical realities of its mission which the Spirit has brought about. Not even the New Testament knows of a sacred structure given once and for all, nor does it show any single form of Christian communities, binding upon all. Rather it shows a variety of congregations, in terms of different structures, and this difference is the consequence of different situations in which the congregation developed.[1]

The early missionaries and our forefathers were only responding to the needs of the new established Church. The

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1. See, for example, T. Wieser, Planning for Mission, 1966, pp.140 and 142.

structure they formulated was designed to cater for the needs of a particular period of the history of the Church and henceforth very often misunderstood as the only structure in which the Church expresses its obedience in mission. Now, it is time for the Church to reconsider and re-evaluate its thinking towards its structure in the light of its missionary task in the new Samoan society. In our day, we live in time of multiple responsibilities which call for the missionary existence of the missionary Church. The structure must serve to express the moving and serving nature of the Church. The call for the serious consideration of the local congregation does not necessarily mean to draw a contrast between the old and the new, but to free us from legalism and to reflect on the whole Church as the missionary Church.

B. The Structure for the Church's Involvement in the Missionary Movement

We must take missionary involvement more seriously if we are to be faithful to our missionary existence. To make this task possible in the near future we can do no better than propose a mission department.[1] What is here intended is discussing its functions in order to make the proposed services possible and visible. Missionary involvement can be accomplished by sending missionaries abroad and giving financial help. We have also

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1. We are following Niles' appeal for 'mission board' in the younger churches. But instead of a mission board we propose a mission department for the mission of the Church in American Samoa. Mission boards seem to deal with the receiving and recruiting of missionaries. In our situation the mission department is relevant because it involves a wide range of responsibilities which the Church needs for the understanding of its mission.

proposed the missionary connection in terms of multilateral relationships. But the question is, who is going to be responsible for all these tasks? Or, how can the Church fulfil its service?

In this regard, the mission department is the best remedy. In a good relation with the Council of World Missions, the mission department provides the Church with information concerning the areas that need missionaries. At the same time, the mission department deals with all necessary negotiations and related issues such as training for these missionaries and how they would be financed.

The mission department can also be responsible for sending financial support. The Church's contribution to the regional development (e.g. Pacific Council of Churches) and to its neighbouring churches can be channelled through the mission department.

The advantage of the mission department is seen both in its stability and through study of the whole missionary enterprise. With the existence of this department, the Church would also be able to understand its relation to other churches of the same region. It is about time to have some understanding and knowledge of the world-wide mission of the universal Church. The Church has still many lessons to learn. But the time to act is now. We must try to live up to the continuity of the existing Church as the missionary Church.

APPENDIX

Recommendations

A. The Local Congregation

The following points are recommended to improve the life of the local congregation as the life of the whole Church in mission:

(i) Training for Ministers and People

Training here includes the study of practical issues which the Church is likely to encounter in the local congregation. These are the commonest areas:

(a) Counselling:- Very often, couples who have conflicts cannot solve their differences. Usually in cases of this kind, divorce is the outcome. When people with problems and difficulties turn to the minister for help, they would find that the minister also needs help in the same area. This means that the minister is not in a position to be able effectively to help people in the local congregation. The reason for this failure is that the minister is ill-trained; he needs adequate training. Today people need cojnselling especially when they are met by frustration and confusion. The Church should make plans for training its ministers especially in the areas where people need help.

There is always the danger in our thinking that we take for granted that we know things when we become familiar with them. However, when we are confronted and asked to give an account, we find that we do not really know the situations we thought we knew. The problem is that the minister assumes too much that he knows all and therefore he thinks he can handle the

problems; yet he does more harm instead. In this regard, the minister should acknowledge other gifted members of his local congregation. The proposed theological education should help future ministers and people providing them with all the training and education they need.

(b) Leadership:- A creative Church depends on good leadership in the ministry. It is really hard to see the effectiveness of the ministry today in the local congregation because of poor leadership. Some of the revealing points of frustration are: (i) lack of necessary training to help educate laymen to cope with the issues of the present situation; (ii) the increasing rejection by youth who have opportunities for greater intellectual attainment. In this regard, it is absolutely necessary for the Church to organize leadership training in District Churches to help ministers and people of local congregations.

In the midst of all problems in the local congregation, people depend on the minister, but there is very little direction the minister can offer. If the minister does not provide good leadership, laymen and laywomen should be encouraged to activate their potentialities. Creativity in the local congregation should not be limited to theological and biblical areas nor to the minister and his wife. It must extend to the acknowledgment of the laity. Both the minister and the laymen should be able to comprehend the effects of social, political and economic changes on people and be able to assist them in these situations. The test for good leadership in the entire Church is the ministry of the whole Church in the local congregation.

(ii) The local congregation must always remain as the missionary structure for the whole Church in mission.

This can be achieved possibly through well-organized programmes and seminars in the local congregation. In effect, this means that both the minister and gifted members of the local congregation must create structure of study, training and seminars for the local congregation.

In all local congregations, there are organizations such as youth, boys brigade, girls brigade, Sunday school, women's Wednesday service, and so on. But the problem is that these organizations mostly meet when maintenance roles are expected of them. In the case of youth organizations, they are taken seriously only when they prepare to go on a fund-raising or holidays. The point is that these organizations are taken not in accordance with the missionary nature of the local congregation but only in the interest of the people involved.

In this case, well-organized programmes and seminars will help. These programmes must be guarded against the understanding that they are the programmes of the minister. They must be the planned programmes of the local congregation. In stressing this, we want to say that in these planned programmes and seminars, bible studies must be conducted in all age groups. Similarly, the local congregation will be able to make good use of its gifted men and women. A policeman can speak about lawlessness which characterizes modern 'gangs' among the youngsters and shapes the individual's behaviour. This would stimulate the local congregation's awareness of the effect of lawlessness. A doctor can speak of excessive use of alcohol and side-effects of drugs. An educator can lecture on the importance of education. A representative politician can explain the new political structure and the support it needs from the general

community. So in these seminars not only would people share in God's Word but they would also share in their needs and problems. With the seminars, people will acknowledge their different gifts and these services must be fulfilled because they are the gifts of the whole Church in the local congregation.

It is high time for the minister to realize his inadequacies. He is no longer the person who can perform all functions of the local congregation. In the light of the changing situation, he must now realize the importance of an inter-dependent ministry in the local congregation which would give full realization to all gifts given by God to the Church through others.

B. The General Assembly

The following points are recommended to relate the local congregation to the national structure of the General Assembly:

(i) There is a need to review and revise the constitution of the General Assembly in order to meet the needs of the missionary local congregation.

(ii) There is also a need to review all issues and minutes of the General Assembly in the local congregation.

(iii) All Church projects must be considered on the basic needs of the local congregation; the General Assembly must give good planning and support.

(iv) The General Assembly should provide theological guidelines for the local congregation in terms of understanding both its faith and confession.

C. The Department of Mission

It is further recommended that a mission department be

established as the sign of the whole Church in mission and in relation to the structure of the General Assembly:

(i) The mission department must be the sign of the missionary nature of the Church.

(ii) It must be guarded against centralized control and direction. In other words, it must not be limited to Church officials only - elders and ministers - but it must be extended to the qualified members of the community.

(iii) It should not be isolated from the General Assembly, but must operate under the control of the General Assembly. In other words, the service and forms it must take must be thought through in relation to the purpose of the General Assembly and the entire Church in the community.

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